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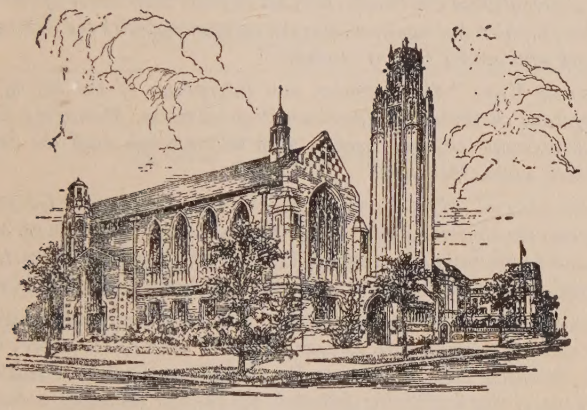
The Chicago Theological Seminary

REGISTER

LEVEL ONE



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COMMENCEMENT, 1948

The Ninetieth Commencement at C.T.S., June 16, 1948, was memorable for:

1. The conferring of the honorary degree of Doctor of Divinity upon:

PERRY DICKINSON AVERY. "*Already holder of two Seminary degrees, awarded with high honor; well-rounded minister who knows that art can enliven and refresh the conscience and that the prophetic concern need not impoverish the artistic imagination; welder together of the good and beautiful; at home in this country and abroad in rural and urban communities; and now one in the apostolic succession of the great ministers of the Grand Avenue Church, Milwaukee.*"

THOMAS LEROY CROSBY. "*Winning preacher; encourager of young men and women to devote their lives to full-time Christian service; able exemplar of the difficult ministry in America's suburbia; generous supporter, with energy and judgment, of the agencies by which our Congregational Christian churches express their sense of fellowship; minister of a great church which has again and again co-operated with the Seminary in providing a field of work and service for our students.*"

HOWARD EDWARD FEY. "*Able reporter and interpreter of the life of the churches of America; vigorous champion of American Protestantism; Managing Editor of our most influential Protestant religious weekly, with whose whole staff the Seminary has had fruitful contacts across the years.*"

ARTHUR DOUGLAS GRAY. "*Preacher of the heights and depths of the Gospel, whose friendly spirit permeates the church he serves; level-headed leader in a difficult area of metropolitan church and community life; intrusted with high office because trusted as a Christian man; irenic of spirit and sagacious of mind; loyal alumnus of this Seminary.*"

WALTER SCHLARETZKI. "*Wise administrator, and pastor of pastors, who brings a high intelligence and educational skill to bear upon the work of the rural churches and communities in Southern Illinois, where educational standards and cultural facilities are still rather meager; who maintains delicately the balance between freedom and fellowship, which is the glory of our Congregational Christian heritage.*"

2. Conferring of degrees upon the following candidates:

Master of Arts (*awarded by U. of C.*)

GENEVIEVE MAE DILTS
RONALD JOSEPH GOLDMAN
MARTHA PAULINE HAYS
HELEN NILES MESERVE

Bachelor of Divinity (*awarded by C.T.S.*)

MAXWELL RIESLAND GAULKE
JAMES WHITTIER MORRILL
KARL EDWARD OLSON
PAUL FREDERICK UMBECK

Bachelor of Divinity (*awarded jointly by C.T.S. and U. of C.*)

JOHN ROBERT BROSS
NELSON ROBERT KESLER
JOHN KENNETH KINNEAR
ANTHONY WAYNE MYERS
LEWIS FLETCHER PRESNALL
ORVAL WAYNE SAMPSON
EUGENE ALVIN SCHNEIDER
JOHN RICHARD SCHWENKE
MILES MATOYUKI SHISHIDO
LESTER EARL SMITH
LESTER WILLIAM SPERBERG
GRAFTON MCCREADY THOMAS

(*Degree conferred December 19, 1947*)
HENRY DEMLER

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*
(*Advisory Committee:* A. C. McGIFFERT, JR., A. N. WILDER, D. D. WILLIAMS)

VOLUME XXXVIII NOVEMBER 1948 NUMBER 4

AMSTERDAM

By ALBERT BUCKNER COE

[*Dr. Coe, minister of the First Congregational Church, Oak Park, since 1930, is also president of the Church Federation of Greater Chicago. He was one of the Congregational Christian delegates to the World Council of Churches in Amsterdam this past summer.*]

THE first Assembly of the World Council of Churches is over. The journey which we long anticipated is now a thing of the past. We are left in the days and months ahead to piece together all that we heard and saw and did. We said repeatedly over the months of preparation that the great significance of the Assembly lay in its coming to pass. That, if nothing more, made the occasion historic. Not since the time of Martin Luther had such an assembly of the different branches of the Christian church come together. When our friends talked of a possible Pentecost, we carefully said: Let us consider the fact of meeting a Pentecost in itself.

One can scarcely catch the meaning of the Assembly unless he takes into consideration the plight of Europe today. As I made my journey to Amsterdam, I visited several European countries: Norway, Sweden, Denmark, Switzerland, Czechoslovakia, Poland, Germany, and Belgium. Through such travel an American receives a shock. In Warsaw we found 95 per cent of the buildings bombed. Many people today live in the torn walls of houses. They worship in the debris of bombed churches. Money is scarce. There is food to buy but little money for buying. There are many orphans and homeless old people. Men work for small wages if and when they work. In Czechoslovakia everything is heavily rationed. In the country there is not sufficient food or clothing. The political situation is tense. The people for the most part do not appear to favor the present political setup. They speak in whispers if they speak at all. In Germany the cities are bombed. Little or nothing has been done to rebuild. There are tens of thousands of refugees and displaced persons, many of them living with sizable families in one room of a shack. They dream of going to America. Alas, for most

of them it is only a dream. If they do not dream of America, they wait for the coming of a war which will "destroy Russia and permit them to go back home." Hunger, despair, fear, stalk the land. Some derive comfort from religion, but most of the people are numb to the appeal of religion. They wait for a day of liberation from their fears.

Out of this gloom we came to Amsterdam, a beautiful city of nearly one million people. It breathes religious freedom as it has for many centuries. Perhaps this freedom was in the mind of the government when long ago it placed upon its books the law that no clerical garb should be permitted on the streets of the city. This rule was waived for the occasion of the first Assembly of the World Council of Churches, and consequently the clerical garb of many communions from all over the world became a familiar sight.

The Jubilee was in progress. Queen Wilhelmina was about to give over her rulership to her daughter, Juliana. Holland was all excitement, and thousands centered upon Amsterdam to see the extensive decorations and to get a glimpse of the retiring and the incoming queens. Because of the crowded streets, we had no easy time in moving about the city, particularly in that area about the central square, the Dam, that fronted the Palace, where royalty resided for the occasion.

In this atmosphere the first Assembly of the World Council of Churches began. It opened Sunday afternoon, August 22, with a service in the Nieuwe Kerk, adjoining the Dam and the Palace. Representatives of one hundred and fifty denominations assembled for the service. The long procession of delegates entered the church singing "All people that on earth do dwell." There were representatives from the Coptic Church in Egypt, the Greek Orthodox Church, the Syrian Church of South India, the United Church of South India, the Confessional Church of Germany, the Lutheran Church of Sweden, the Reformed Church of Holland, the Church of England, the free churches of England and Australia, the numerous American churches, including Congregational, Presbyterian, Episcopalian, Methodist, and many more. Some were dressed in long and colorful robes. Some wore large crosses about their necks. Some wore long beards and long hair. Some wore the simple attire of the varieties of free churches. All were deeply prayerful and bore upon their faces the realization of the greatness of the moment. And, indeed, it was an inspiring moment, for all seemed to adapt to themselves the words of the Archbishop of Canterbury: "We cannot tell what God will do with us through this new relationship, but we can be sure that he will not leave us unchanged." It was in that spirit of expectancy that the worship was conducted under the leadership of Dr. K. H. E. Gravemeyer of Holland, Dr. Boegner of France, Archbishop Eidem of Sweden, the Archbishop of Canterbury, Archbishop Germanos, Dr. John R. Mott (called "the father of the first Assembly"), and D. T. Niles, the able young leader of Ceylon.

From that service we moved in the evening to the Concertgebouw, a large concert hall, seating eighteen hundred, where all the plenary sessions were to be held. Here for the first time we used the devices which enabled us to hear in any one of the three official languages: English, French, German. The large choirloft was filled on the one side with newspaper correspondents and on the other with young people who made up the youth delegation. The hymnals were the same as those used in the Nieuwe Kerk in the afternoon, all hymns being written in English, French, and German. If I remember correctly, the first hymn we sang on that opening evening was one that we

sang frequently: "Praise to the Lord the Almighty, the King of Creation." One could not help but be moved by the fact that, while he sang in English, the person on his left was singing in French, and the one on his right was singing in German.

There were four addresses during the evening. The one that left a marked impression upon me was that by President John A. Mackay of Princeton Theological Seminary. He gave the foreign-missionary movement the credit for the first Assembly of the World Council of Churches. And one could readily believe his words when we noticed near us leaders from China, Africa, India, the Philippine Islands, Syria, Iceland, Japan, Korea, Mexico, and many more countries.

THE WORLD COUNCIL FOUNDED

On Monday morning in the same Concertgebouw the World Council was formally established. Until this moment the World Council had been an unborn child, but on this day these leaders from many lands and churches heard Dr. Boegner of France read the following:

> RESOLUTION. That the first Assembly of the World Council of Churches be declared to be and is hereby constituted, in accordance with the constitution drafted at Utrecht in 1938 and approved by the Churches; that the Assembly consist of those persons who have been appointed as the official delegates of the Churches adhering to the Council; and that the formation of the World Council of Churches be declared to be and hereby is completed.

The resolution was passed unanimously, followed by long and enthusiastic applause, as the delegates stood to mark this great step in the life of Christendom. Thus faith became fact.

The address of W. A. Visser 'tHooft, secretary of the World Council of Churches, followed. It was a clear presentation of the task of the Council put forth on behalf of the Provisional Committee. He explained briefly the refusal of the Russian Orthodox Church to attend on the ground that "our movement [the World Council of Churches] is not really concerned with the unity of the church but rather with the gaining of political and social influence." The speaker concluded the discussion of the Russian church by saying that "the door should be kept open for the Church of Russia." Dr. Visser 'tHooft then said that, in view of the expressed interest shown by many of the Roman Catholic clergy in the world assembly, an invitation had been sent to a limited number of unofficial delegates but that the invitation was refused. There was hope, however, that in some unofficial way there might open opportunities for fruitful contact.

There is not space for a reference to all the great addresses presented at the plenary sessions. I must, however, refer to two addresses which have aroused much comment in the press.

KARL BARTH

The first of these was by Karl Barth. We know him through his books. We have heard good men hurl charges of "Barthian" at anyone who referred to him with even a semblance of appreciation. The address by Dr. Barth before the World Council was a study in contrast. Royalty was present on that occasion. The gracious Princess, soon to be Queen, chose this session for her visit to the Assembly. Photographers had a field day taking her picture. Not far from this lovely lady there sat a man. He did not look at all like royalty. His clothes hung loosely. His hair was disheveled. His face was not handsome. He might have been a machinist in the midst of his toil. The man was Karl Barth. In this regal setting he began to speak. He called us to reason together on the fact that "by God's design

is not meant something like a Christian Marshall Plan." Then he proceeded to say: "I do not wish to weaken the earnestness, the good will, and the hopes that have brought us here, but only to base them on their proper foundation, when I now say: We ought to give up every thought that the care of the church, the care of the world, is our care." He placed his finger on a tender spot in the whole fabric of our World Council when he said: "It would not be possible, in the stage we are now going through, for us to have here one communion celebration of the Lord's Supper. It will perhaps not be possible for a long time to come. We shall have to win and assert freedom for our one Lord Jesus Christ *in spite of* these divided Lord's Suppers." When he had finished his address, one well-known scholar said: "Well, he out-Barthed Barth." Another said: "So, we are to sit it out, and let come what may." In spite of these rather "shrug the shoulder" comments, we learned that Karl Barth during the sessions labored in bringing light to dark places of thought and that, as a Socialist, he had ideas regarding man's inhumanity to man and man's activity in this field. We should thank Karl Barth for teaching us that we are feeble creatures at best and that we must leave to God the final guidance and responsibility. The Princess left the hall, and for many of us Karl Barth held the throne.

MR. DULLES AND PROFESSOR HROMADKA

The second address that aroused widespread comment was that of Professor J. L. Hromadka of Prague, formerly professor in Princeton University. Before he spoke, he was said by some to be a Communist. All knew he was a member of the Central Committee of the new government of Czechoslovakia. He followed John Foster Dulles of America, who was photographed many times in view of the expectancy on many sides that he will be the next Secretary of State. Mr. Dulles' address followed rather well-known lines: "Marxian communism is atheistic and materialistic." He extolled the moral law and the sacredness of personality. He was sure that communism cannot be overcome by force. "It would be wrong and stupid to use violence in order to convince people that violence ought not to be used." Mr. Dulles' address was good and "safe" from the point of view of America. But there was no throbbing passion for the sacredness of personality or even the moral law. Speaking in a Europe that is desperate and shadowed by the clouds of war, he scarcely revealed his consciousness of those clouds. Therefore, his address, while good, left something to be desired.

Immediately after Mr. Dulles came Professor Hromadka. There was no debate, because both men had prepared their addresses days ahead, and copies were in the hands of the delegates. Both men kept faithfully to their manuscript. Professor Hromadka was on fire. The Middle East is in danger. The Middle East has suffered. Czechoslovakia was deserted at Munich. Czechoslovakia was turned over to Russia for liberation after the war. "At this very moment," he said, "we are joining the invisible, inconspicuous company which, since the days of man's expulsion from the Garden of Eden, has been wandering through the valley of the shadow of death, nowhere at home, with no earthly treasures, always looking forward to the city of the living God." He was sure we are witnessing the end of Western supremacy within the realm of international order. He noted the victory of the West in the war but its loss of the peace. He called attention to the desperate conditions of today as worse in many ways than three years ago. He noted the social or class greediness making for Western weakness. He pictured the

lamentable fear of the West, making wisdom in decision impossible. He discussed freely the task of the Christian. "It is our great task to understand our own failures, omissions, and intangible selfish motives, to acknowledge the right of the new barbarians to become the co-builders and heirs of the treasures that were accumulated through the centuries and enjoyed only by some few nations of Europe and America." Applause greeted his address, applause as great as that given Mr. Dulles, perhaps greater. This was not because all the delegates agreed with him but because he was a man on fire, a man of clear thought and of prophetic gift, a man without fear. He dared to place the ticklish subject of communism on the line and permit delegates to see it and feel it. No one in his senses wants communism with its terrorism and with its atheism, but we shall never meet communism unless we face it and face our own shortcomings. One Scottish clergyman of mature years observed: "I am glad communism has come to serve as a spur to us to make our Western system come alive to our failures in observing the moral law and honoring the sacredness of personality." Professor Hromadka was called "Communist" with some bitterness. One learned teacher said: "He spoke straight to Moscow." I wonder! When the press asked him what he would do if his religious liberty were taken away, Professor Hromadka replied: "I shall resist." I believe he will. I believe in his sincerity and in the value of his message for the Assembly.

THE FOUR SECTIONS

These addresses and others increased the interest of the four study sections conducted throughout one week on the general subject: "Man's Disorder and God's Design."

The first section dealt with "The Universal Church in God's Design." In the report of this section, which should be studied carefully, we find these words: "There is but one Lord and one Body. Therefore we cannot rest content with our present divisions. Before God we are responsible for one another."

The second section discussed "The Witness of the Church to God's Design." In the report of this section we read that the task of the church in the present day is in worship and witness. It calls for renewed interest in the missionary movement. It calls for more widespread use of our lay membership as witnesses of Christ in home, in office, and on the street. In view of the fact that "there are parts of the world holding on under great difficulties" and men's "liberty of action is restricted or denied," there must be more zeal in the house of the Lord among those who are workers together with God.

The third section discussed "The Disorder of Society." This section faced the tension revealed by Mr. Dulles and Professor Hromadka, for there on the table were the two subjects uppermost on the lips of the world: capitalism and communism. It was imperative that these two subjects be faced by men from the Far East, the Middle East, the West, and the Far West. It is to the credit of the section that the subjects were faced without fear, for all agreed that the "world today is experiencing a social crisis of unparalleled proportions" and that we must face it "with faith in the Lordship of Jesus Christ." Furthermore, it is to the credit of the plenary session of the World Council of Churches that it accepted the section report substantially as it was presented. The moot question was in the paragraph that discussed the attitude of Christians toward communism and capitalism. "Christians should recognize the work of God in the revolt of multitudes against injustice that gives communism much of its strength. Christians should

realize that for many, especially for many young men and women, communism seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences. All should understand that the proclamation of racial equality by Communists and their support of the cause of colonial peoples makes a strong appeal to the populations of Asia and Africa and to racial minorities everywhere." In paragraph 22 of the original report the widely discussed phrase appears: "The Christian church rejects the ideologies of both communism and capitalism and should seek to draw men away from the false assumption that these are the only alternatives." Some asked if this was an equating of communism and capitalism. The answer generally given, and I believe correctly, was that there was no thought of equating the terms or the systems, simply a facing of the two most discussed economic and political influences before the world today. As finally corrected, the term "laissez faire" was used to describe capitalism, but many of us questioned the necessity of the change. We now read: "The Christian church should reject the ideologies of both communism and laissez faire capitalism." No advocacy of communism as such was noticeable in the Assembly, but most delegates agreed that, since grave errors have crept into our capitalistic system, rendering it vulnerable in a world of technology and the movement of the masses, some strong corrective to our present system is imperative.

The fourth section discussed "The Church and the International Disorder." In its findings it faces the fact that "the apparent dawn of peace has been dashed." It calls upon the "churches to attack the causes of war by promoting peaceful change." "We are called to denounce all forms of tyranny—economic, political, and religious—which deny liberty to men. We utterly oppose totalitarianism wherever found, in which the state arrogates to itself the right of determining men's thoughts and actions instead of recognizing the right of each individual to do God's will according to his conscience. . . . Similarly we oppose aggressive imperialism—political, economic, or cultural—whereby a nation seeks to use other nations or peoples for its own ends." Space does not permit further report of this excellent section.

Finally, all the sessions gave suggestions for the good of the churches. The repeated emphasis upon the living Christ and the Lordship of Christ served as a basis for most of the discussions. By that we were kept to the task. The Assembly called for the spread of the gospel of the living Christ to all men everywhere. It called for an honest searching of all hearts. It took Reinhold Niebuhr's exhortation to repentance seriously. We came each day repenting our sins both of omission and of commission. We carried that repentance into the economic systems, seeking to find our weakness and our strength. We gathered together in a memorable communion service in the Nieuwe Kerk, where at least one thousand participated, and even the distress over divided communion was greatly lessened as we found ourselves communing by the side of denominational representatives we had thought would not be present. The long communion table stretching across the nave of the church is now a hallowed and dynamic memory.

One American weekly suggests that there was no Pentecost. How does it know? Even the historic Pentecost, we are told, was little known until its glory became revealed in the passing years. After Amsterdam I for one am lifted up, led to confess my sins, prompted anew to follow Christ, determined to act to every man as to my brother, and pledged anew to be Christ's witness.

THE BOURGEOIS SPIRIT

(Luke 12 : 13–21)

By JOHN B. THOMPSON

[*The Editor welcomes this opportunity to introduce to readers of the* REGISTER *the new Dean of Rockefeller Memorial Chapel of the University of Chicago and Associate Professor of Christian Ethics in the Federated Theological Faculty. Graduate of Beloit College and Union Theological Seminary, Dr. Thompson was pastor of First Presbyterian Church, Norman, Oklahoma, from 1937 to 1947. This sermon was preached in Rockefeller Chapel, August 1, 1948.*]

I

MORALISTIC Christians find Jesus very difficult and very disturbing. In two outstanding ways his teachings and example prove inadequate as a basis for the moralistic Christian's viewpoint. This is revealed, first of all, in the well-authenticated chronicles of Jesus' readiness to forgive the most scandalous kinds of sinners: thieves, harlots, and traitors. The difficulty is further compounded by the fact that in Jesus' sharpest parables the villain does not perform any of these scandalous sins; so far as we know, the villain and the fool and the sinner in these parables may have been the most respectable people in the community. Here is a rich man feasting every day. Outside Lazarus is starving. That is all. The rich man in the parable is condemned not for any overt sin or violence; he simply commits the violence of neglect. Or here is a rich man prospering and tearing down his barns to build greater. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Or here are perfectly respectable people who were never conscious of the fact that they had failed to feed the hungry, to clothe the naked, to visit the prisoner and the sick, to minister to the stranger.

In all his teachings, as in his life, Jesus seems not to have been concerned with specific sins and virtues so much as with a man's total view of life. Here is a man who has been an extortioner; but he is repentant and humble, so there is hope for him. Here is a woman branded with society's shame, but she is penitent and grateful. Jesus utterly ignores the catalogues of legalistic sins and virtues as he fixes men's attention on the larger and crucial issues: love of God and love of neighbor. Or as he sharpens the difference between conflicting views of life: trust in God or trust in riches—or trust in your own righteousness. Even love and brotherhood are not immune to criticism; are they inclusive or exclusive? It is never suggested that the enemy of faith is atheism; the great enemy of trust in God is man's persistent habit of putting his supreme trust in something perishable like riches or in something imperfect such as his own righteousness. Therefore, Jesus' sharpest words were spoken about the most respectable people in the community—people who had probably never committed the gross or scandalous sins but people whose whole spirit of life was opposed to the spirit of inclusive love and the changed relationships such love demands.

Each age of history makes its own

translation of this spirit of the foolish rich man who thought that his life consisted in the abundance of the things which he possessed. We miss the point if we fancy that material things were condemned as such. It is a problem, rather, of our scale of values, of our total viewpoint, of our faith. I can hold a penny so close to my eye that it shuts out the light of the sun. Jesus dealt most harshly with those whose narrow self-interest destroyed perspective and vision. Thus the sensitive Christian is forced to deal with very subtle distinctions. Here we confront not gross, categorical sins which may be defined and denounced; we deal, rather, with the whole complex of attitudes and relationships which make up the spirit of a people or of an age.

Centuries before Christ, Moses dealt with the same kind of problem. We think of Moses as the symbolic lawgiver, sternly judging those who violated a specific code. But far more difficult than the guarding of this code was the cultivation of a spirit adequate for the great adventure of faith which Moses led. In Exodus we read:

> And Moses said
> The Lord shall reign for ever and ever
> By the greatness of thine arm, O Lord,
> Guide thy people as they pass over
> And bring them into the mountain of thine inheritance.
>
> And the people came to Elim, where were twelve springs of water . . . and they camped by the waters.
> But the congregation of the children of Israel came then into the wilderness
> And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness
> And the children of Israel said: Would that we had died in the land of Egypt where we sat by the flesh-pots, when we did eat bread to the full. . . .

Here was a people making a great pilgrimage in search of freedom and land. Led forth from physical and mental slavery, this people soon grew weary and longed for the fleshpots of Egypt. Sheer hardship does not always ennoble; sometimes it vulgarizes. In the grip of hunger and weariness a people is always tempted to cry, "Would that we had died in Egypt when we were full of bread!" Hunger is natural and bread is good. But the crucial question is: Upon what terms will we fulfil our natural needs? The answers to such questions reveal the world view of a people or the spirit of an age.

Again in Jesus' time the Pharisees were undoubtedly the most moral and the most respectable of all people in Israel. Yet Jesus demands, almost with anger, that our righteousness exceed that of the scribes and Pharisees who love to give alms in public so as to be honored by men; who stand and pray on the street corners "to be seen by men"; who love to judge and to cast the first stone at the sinner. Woe to men who outwardly appear just but who are inwardly full of hypocrisy and iniquity. Woe to those who are enslaved by the world. So notorious was the hypocrisy of the Pharisees that the very word "Pharisee" has come to denote to Christian ears this quality of self-righteousness and inconsistency which is doubtless an unfair generalization. Similarly in the Greek tradition the word "Boeotian" has come down to indicate the nadir of stupidity. "The Boeotian," says Unamuno, "instinctively abhors everything above his level, everything which leaves the stream in which his dead thoughts are running. It is this demagogical instinct of spiritual levelling that the servants of stagnant tradition are rousing."

Today let us think of our own modern translation of this spirit. The poor, hungry desert wanderers and the hypocritical Pharisees have served as whipping boys for a long time. All their attitudes, all

their timidity, all their self-righteousness, all their moral myopia, all their stupidity (and that of the Boeotians, too), we have managed to gather up in that view of life which can be fairly well characterized, I think, as the bourgeois spirit. And this is a contemporary problem.

One late autumn afternoon in Paris, back in the middle thirties, I picked up a slender volume by the great Russian philosopher, Berdyaev. The book was entitled *The Bourgeois Mind.* Up to that time I had thought of "bourgeois" primarily as an economic category reflecting the divisions of the French Revolution and the patterns of capitalism. Berdyaev probed much deeper in this essay.

> The bourgeois is not determined by man's economic situation but by his spiritual attitude towards this position. Bourgeois consciousness of life is in opposition to the tragic consciousness of life. The bourgeois may be a Catholic, a Protestant, a capitalist, or even a socialist. Even when he is a "good Catholic" he believes only in this world, in the expedient and the useful; he is incapable of living by faith in another world (yet in the making); this word *bourgeois* designates a spiritual state, a direction of the soul, a peculiar consciousness of being; the bourgeois is a man of a particular spirit, or particular soullessness. He represents the triumph of mediocrity and of self-satisfaction.

I read this essay again the other day. It is a very good commentary on the most typical way of life we know in America as reflected in our magazines, our movies, our radio, and in much of our religion. I notice that other great thinkers—Tillich, for example—have come to this same insight which Berdyaev expressed in his little book. This spiritual diagnosis speaks to our condition, for, in spite of whatever specific follies we may commit, we are this much like the Pharisees: we are suffering not so much for our violations of specific laws as from a spiritual sickness. However blindly or cleverly we may try, we simply cannot harmonize the bourgeois spirit and the spirit of Jesus. Paul wrote joyously of the fruits of the Christian spirit in the first great creative moment of the church's life. Shall we be honest enough to examine the fruits of the bourgeois spirit?

II

The first and most obvious characteristic of the bourgeois spirit is the mood of self-sufficiency and self-esteem. This classic mood of the Pharisee finds new and stuffy expression in the modern nation, or class, or race, or university, or academic department. Whether we trust in our own righteousness or our own knowledge or our own superiority or our own power, this spirit of self-esteem blinds us to the basic fact of life: its solidarity. Furthermore, the mood of self-importance is a tragicomic mood. "Nothing," remarked Sainte-Beuve, "so resembles a hollow as a swelling." This is the aspect of the bourgeois spirit to which Reinhold Niebuhr has given most attention in his *Children of Light and Children of Darkness:* the bourgeois self-sufficiency, the sense of individual mastery over historical destiny which is one of our dearest illusions.

I do not think that it would be possible to cherish this illusion if we were not subject to a chronic indulgence in sentimentality. Compounding sentimentality and idealism, we take refuge in all kinds of fantasies, substituting the dream for the deed, even as Louis Philippe managed to satisfy the philistines of his day. Albert Guerard comments that this monarch "attempted to satisfy the double craving in every bourgeois heart—'to toast his toes cosily by his fireside, while bestrewing with his corpse all the battlefields of Europe.'" Such a mood seems to live again in the dominant figures of the

Eightieth Congress. "The sentimentalist," said Daedalus, "is he who would enjoy, without incurring the immense debtorship for a thing done." That is one fruit of the bourgeois spirit.

III

A second characteristic is class morality.

Now, I am sure that this very phrase will offend the ears of some of my hearers. We keep insisting that we do not have classes in America. We teach our children the eternal verities and the abiding moral laws. Furthermore, this notion of "class morality" sounds very Marxian. But our discomfort does not dismiss the problem. As a matter of fact, Oliver Wendell Holmes, who called himself "a thoroughgoing conservatist," neatly summed up the moral and spiritual social order of our country a hundred years ago when he made the oracular statement at the breakfast table that "the spiritual standards of different classes I would reckon thus: (1) the comfortably rich; (2) the decently comfortable; (3) the very rich, who are apt to be irreligious; (4) and the very poor, who are apt to be immoral."

Those of us who come from the great undefined middle class are tempted to defend any attacks upon the middle-class spirit. We may protest that, in general, middle-class morals are greatly to be preferred to the human erosion and perversion of the very poor illustrated in *Tobacco Road* or to the decadence and futility of main-line families such as those portrayed in *The Philadelphia Story*. But such comments serve only to dodge our own problem. The degradation of *Tobacco Road* and the decay of *The Philadelphia Story* (wonderfully similar except for the costumes and the "props") are not our most immediate problems. Our problem is the deadening effect of the bourgeois consciousness. Our problem is the particular kind of blindness which defines the abundant life in terms of bigger barns and more gadgets. Our problem is a view of life which defines morality in terms of those patterns which profit and support our own class and its customs. A. L. Morton, the British sociologist, has observed that, while courage is the supreme virtue of the aristocracy, solvency is the supreme virtue of the bourgeoisie. He adds that "in all ages morality has been inextricably bound up with the prevailing forms of property relations." Tillich, likewise, has noted that Protestantism, through its emphasis on economical spiritual individualism, combined with a class-bound moralism, has helped to dissolve the broad social symbols and supports. Thus it has contributed to the general process of dissolution. Patrick MacGill, the Irish poet, used to write bitterly of Farley McKeown, the rich merchant, to whom all the villagers paid exorbitant interest during the annual famines. The priest was a good friend of Farley McKeown, and most of the sermons told the people that, if they did not pay their debts, they would burn for ever and ever in hell.

We cannot solve this problem by decrying it. We cannot solve it by taking refuge in the bourgeois notion that usually "the unfortunate are responsible for their misery and the fortunate deserve their happiness." We cannot solve it by thinking of God as the guarantor of our prosperity. John MacMurray revealed the crux of the problem when he said, "If you make property sacred, then you make persons secular." We in America are engaged in another fierce battle in the long war between those who hold that property values are supremely sacred and those who hold that personality is more sacred than property. Those who control power are often very solicitous for the disinherited lest they become too materialistic.

Professor Tawney has amply answered all such casuistry in his famous book *Equality*. "Though the ideal of an equal distribution of material wealth may continue to elude us," he writes, "it is necessary, nevertheless, to make haste towards it, not because such wealth is the most important of man's treasures, but to prove that it is not!"

IV

A third fruit of the bourgeois spirit is a kind of modern idolatry. This peril appears only among the best people—only among those truly concerned with religious matters. We face this danger whenever we deal with traditions, with authority, or with symbols.

All of us make use of traditions and all of us want to discriminate as we choose those traditions most worth conserving. Both Jesus and the Pharisees cherished the great funded traditions of the Jewish law. And yet they moved in diametrically opposite directions. They were divided by the different answers they gave to a question like this: Shall the great stones of our truly noble traditions be made into a road for another great pilgrimage—or shall they be a wall behind which we hide? To Jesus the law was a point of departure; to the Pharisees it was a cell confining man's activities, his imagination, and his morality. To Jesus sonship of God meant freedom and hope and growth. To the Pharisees it meant fear and awe and danger of blasphemy. To Jesus not the gift on the altar or the altar or the temple itself was so sacred as the spirit of man and the spirit of God meeting there.

The danger of idolatry has appeared all through Christian history in the conflict between what Sabatier calls "religions of authority" and "the religion of the spirit." "The bourgeois is oppressed by the tangible," says Berdyaev, "by what enters into him from the outside; he cannot exist without some outward sanction. Whenever he overthrows one authority, he immediately sets up another and submits to it." Then this authority is delivered to utilitarianism, and idolatry conquers again.

Even in the use of our highest symbols this danger is ever present. The Protestant use of the Bible has often degenerated into utter idolatry; and Father C. C. Martindale, noted Jesuit writer on the Roman Mass, warns Roman priests who celebrate the Eucharist that "while we are to learn to 'look down on' earthly things and to love heavenly ones, we must be careful here. We must scorn nothing that God has made. He created them; he preserves them; he sees good in them and loves them. But the moment I think them good enough and do not look beyond them, and let them eclipse or oust God, they turn from images into idols."

This misuse of things holy is a familiar fruit of the bourgeois spirit.

V

The bourgeois spirit is characterized also by a certain narrow provincialism of time and place. "The most pathetic aspect of the bourgeois faith," says Reinhold Niebuhr, "is that it regards its characteristic perspectives and convictions as universally valid and applicable, at the precise moment in history when they are being unmasked as the peculiar convictions of a special class which flourished in a special situation in Western society."

This provincialism may be geographical and cultural, or it may be the more general preoccupation with the temporal. Here, warns Maritain, the Socialist (for all his criticism of previous bourgeois forms) may follow in the steps of bourgeois humanism. This is partly because of the preoccupation with the immediate; it is partly because bourgeois and Socialist alike frequently think of God only as an

idea; and, finally, it is because both moods tend to be optimistic and to reject the principle of asceticism. By this I do not think that Maritain would urge any facile imitation or masquerade of asceticism; the word is a symbol for utter commitment and devotion seldom known to the bourgeois spirit. The fatal provincialism of the bourgeois spirit is this notion of the "supremacy of the finite." "To my mind," concludes Maritain, "it is a betrayal at once of man and of God not to understand that history is a movement towards the Kingdom of God and not to wish for the coming of that Kingdom."

Something of the citizenship in two worlds necessary for the true Christian was suggested in those lines of poetry which Edna St. Vincent Millay wrote for Anselmo in *Conversation at Midnight.*

If you live in a street called NOW, in a house named HERE—
If you live at number HERE NORTH NOW STREET, let us say,
Then immediate things, discomfort, sorrow, it is clear,
Are of first importance; you could feel no other way.
But if you pitch your tent each evening nearer the town
Of your true desire, and glimpse its gates less far,
Then you lay you down on nettles, you lay you down
With vipers, and you scarcely notice where you are.
The world is not relinquished; but the world assumes
Its proper place in that perspective, is not all;
Is harsh with envy, greed, assault,—or blooms
With friendship, courage, truth, is beautiful;
Yet is at best but an inn on a thoroughfare:
PROVINCIAL, one might call the mind contented there.[1]

Every new expression of the bourgeois spirit (which, by and large, is *our* spirit) must remind us, by its tragic sterility and by its irrelevance to the awful need of our world, that Christians belong to a living and life-giving tradition of men of faith who have received and have lived for promises seen afar off; that the ancestors of our faith confessed that they were strangers and pilgrims on the earth and yet declared plainly that they were seeking a country in which to glorify God. Our faith has saved generations from futility and frustration because it was kept alive by men who endured as seeing him who is invisible. We shall become worthy heritors of that faith only if we rise far enough above self-interest and self-esteem to discover what it means in our day to work and "look for a city which hath the foundations, whose builder and maker is God."

[1] From *Conversation at Midnight* (published by Harper and Brothers; copyright, 1935), by Edna St. Vincent Millay.

CHRISTIANITY AROUND THE WORLD

VII. CHRISTIANITY IN JAPAN—AS OF NOW

By DARLEY DOWNS

[*Graduate of the University of Denver and of the Iliff School of Theology, the author has also studied in the Chicago Theological Seminary. He has given his life to Japan and has now resumed his missionary work there.*]

IN SPITE of indisputable weaknesses and defects, the Church of Christ in Japan (hereafter the Kyodan) is clearly the most important part of Christianity in Japan as of now. It includes at least 75 per cent of the total of Protestants. It doubtless yields to the Roman Catholic Church in vigor, unity, and efficiency—certainly in number of cooperating foreign missionaries. There are over three times as many Roman Catholic missionaries in Japan as Protestants; but it must be remembered that over two-thirds of them are nationals of former enemy or neutral nations who were resident here throughout the war. The latest published report showed only sixty-five American Roman Catholic missionaries, but a number have arrived since it was published. The Catholic Church has the advantage of complete unity of administration, ample funds, and able Japanese and Western leadership. Reconstruction and new building by Catholic churches and schools doubtless outstrip Protestant.

Total adult communicants in the Roman Catholic Church are probably well under 100,000, though the total of baptized Catholics is reported as over 110,000. For years Protestants have been claiming over 200,000. A recent, apparently more realistic, census for the Kyodan alone gives a total of 133,000. Other Protestants cannot exceed 40,000. Well over three hundred Protestant missionaries were in Japan by mid-summer (1948), and at least one hundred more are expected before the end of the year.

CHURCH UNION

The story of church union in Japan is far too familiar to bear repetition. There had been a vigorous movement for church union for over sixty years up to the summer of 1940. Then government pressure from without and nationalism from within, in the particular sense of eliminating foreign names and subsidies, combined to produce a too hasty union consummated on June 6, 1941. During the war these pressures broke down even the firm resistance of over half the Seikokai (Anglican) Church. The official instrument of this pressure was the Religious Organizations Law passed in 1939. One of General MacArthur's earliest directives abrogated this law and gave complete freedom for the organization of religious sects. In these circumstances the fact that only the Seikokai churches, with the exception of less than ten, immediately left the Kyodan is strong evidence of the desire of the vast majority of Japanese Protestants to remain in one church. In November, 1947, the Lutherans, about four thousand members, officially withdrew. A dozen or so former Presbyterian churches set up the Reformed Church (Kaikakuha) in 1946 when the General Assembly failed to adopt a creed. Five or six more congregations have since joined them. Clearly

under pressure from Southern Baptist missionaries about twenty-five congregations formerly associated with the Southern Baptist mission have withdrawn. The small Nazarene group, again largely due to missionary influence, has withdrawn. A few other local congregations have set up independently. Otherwise the union stands.

There are those who believe that the Kyodan was saved by the mission boards. It is true that the majority of boards agreed, during the war, to try to maintain a cooperative approach to the reopening of missionary work in Japan. Nevertheless, it is certainly not true that the Foreign Missions Conference Commission of Six was sent out with instructions to try to save the Kyodan. They were instructed to assure the Kyodan leaders that the participating boards would do nothing to weaken the Kyodan or, from their side, to reintroduce denominational division; but they were also instructed to give assurance that decisions as to the continuance of the Kyodan, return to pre-Kyodan divisions, or to any intermediate stage should be made quite freely by the Japanese without any pressure from the boards one way or the other. Unquestionably the six commissioners themselves hoped that the Kyodan would survive, but certainly not if its survival was in any way to be secured by the promise of Western support or the threat of its loss if the old denominations were re-established. Probably more than one-half the Protestant missionaries are working outside of the Kyodan, while less than one-quarter of the Protestant Christians are outside. This would seem to weaken the claim that the union survives on account of missionary pressure.

Early in 1946 the Japan Committee of the Foreign Missions Conference began to formulate plans for integrating the work of the boards cooperating with the Kyodan, both in America and here. It was somewhat ironical that, with the purpose of securing a unified and indigenous organ of Japanese and missionary cooperation, the constitution was drafted in New York. The draft constitution was followed by a deputation of nine representatives of American boards; and the most representative gathering of Japanese and missionary leaders since the Mott conference in 1926 met for a week in August to consider it. A joint committee of Japanese and missionaries was appointed, and, after many meetings, a considerably modified constitution and by-laws were drafted. These were approved by the eight American boards participating as a working basis for one year and by the executive committee of the Kyodan provisionally until final action can be taken by the General Assembly in October, 1948. There is an Interboard Committee in New York consisting of two representatives of each of the eight boards, and a Council of Cooperation in Japan consisting of eight representatives of the Kyodan, eight of the National Christian Education Association, and eight missionaries, with the moderator of the Kyodan as chairman ex-officio. The eight American churches participating are: Congregational Christian, Disciples, Evangelical and Reformed, Evangelical United Brethren, Methodist, Presbyterian in the United States, Reformed Church in America, and United Church of Canada.

It was recognized that a number of matters, such as missionary salaries and allowances, housing, and medical and language-study funds and rules, would much more wisely be handled by a representative organization of the missionaries than by the Council. Therefore, the Interboard Missionary Field Committee was set up, consisting of the eight missionary members of the Council, to which will be added the Interboard Committee field treasurer as soon as he is appointed. The Field Com-

mittee has no functions whatever so far as evangelistic, educational, or social work are concerned, though it informally discusses such matters as related to individual missionaries, but all decisions are made by the Council or its executive committee.

RESTORATION

Naturally, one of the chief postwar concerns of the Japanese and of the American boards was restoration of the terrible destruction of churches, schools, and social work institutions. The tremendous expenditures necessary even approximately to restore the losses could not properly be undertaken without careful survey and planning. The Council was not formally organized until February 12, 1948. The participating boards with one exception had refrained from re-establishing their pre-war field organization. The Commission of Six represented several boards not cooperating with the Kyodan, but members of the Foreign Missions Conference. The mere finding of housing and provisions, the setting-up of procedures for operation under occupation regulations, and the working-out of cooperative machinery occupied so much of the time of the few missionaries on the field that there was almost inevitably a lack of careful survey and long-range planning of reconstruction. Vitiating the whole problem was an official exchange rate making an American dollar bring from one-third to one-fifth of its real value in goods and services.

In desperation New York proposed sending a three- or four-man reconstruction team. The difficulty of finding personnel and anxiety on the field as to the effect on the whole cooperative program have delayed the implementation of the plan and will probably prevent its full realization; though as a result, Japanese and missionary full-time executive secretaries of the Council have been appointed. The Japanese secretary is Rev. Akira Ebisawa, general secretary of the Japan National Christian Council, 1930–40. The writer is the missionary secretary. In the meantime the new exchange rate of ¥270 to $1.00 makes possible a real beginning of reconstruction. However, it would be a mistake to think that nothing has been accomplished. At least thirty large and small school buildings have been erected, besides extensive repairs on surviving buildings. Twenty Quonset huts were sent out by F.M.C. and Church World Service in 1947. Nineteen are being used as churches in what seemed to the reconstruction committee the most strategic places in Japan, and the twentieth as a very effective dispensary next door to the Kyodan headquarters. Eighteen aluminum prefabricated buildings are already in use or in process of erection. Materials are being assembled to build twenty churches with Japanese materials, in view of the new exchange rate. It is hoped that work may be begun on fifty or sixty more before the end of the year and that eighty may be built in 1949. About fifty churches have been built independently of the reconstruction committee, all but four without any Western help. While this seems encouraging, it should be recalled that about five hundred church buildings were destroyed.

DR. KAGAWA

Ever since the surrender, Dr. Kagawa has been throwing himself into a nation-wide evangelistic campaign with incredible energy. The total attendance at his meetings during the three years is doubtless well up toward a million. Over a hundred thousand persons have signed decision cards. Unfortunately, the actual number who are baptized and come into the church is disappointingly small. There is truth in Dr. Kagawa's charge that this is largely due to inadequate follow up by

local churches. Nevertheless, many of the card signers are already Christians, and a very large proportion of the rest signed with no real understanding of the Christian religion. However, this "Japan for Christ" Movement is the most effective and encouraging evangelistic enterprise in the country.

The work of the local churches is terribly hampered by the inability of the congregation to support a pastor. Probably three-quarters of the pastors have to engage in some sort of outside work to maintain even the precarious living they get. The Kyodan is very jealous of its independence and very fearful of a church living on foreign subsidies. This spirit of independence is highly commendable, but how the church can grow without more full-time ministers adequately supported is the greatest problem confronting the Christian movement in Japan. Church World Service and the mission boards are undertaking to supply $200,000 worth of food and clothing per year to full-time Christian workers, but, distributed among six thousand families, this does not meet the need of ending side work for ministers. In spite of the handicaps, however, congregations are much larger than before the war. The response to the work of missionaries exceeds anything in the memory of living missionaries.

An excellent beginning on a new nation-wide program of rural work has been made. The Central Rural Training Institute opened in March on a tract of twenty-seven acres, twenty-five miles from Tokyo, with a faculty of six and with thirteen resident students. Ten local rural centers are in operation, scattered from Kyushu to Hokkaido. Over half the Christian social work institutions were destroyed, but excellent work has been going on continuously in the surviving plants, and a beginning of reconstruction has been made.

In June the National Christian Council was reorganized with the Kyodan, Seikokai, Lutheran, Baptist, and Nazarene churches and nonecclesiastical organizations like Y.M.C.A., Y.W.C.A., W.C.T.U., and Bible Society participating. Moderator Kozaki of the Kyodan is chairman of the executive committee, and Bishop Yashiro, primate of the Seikokai, is vice-chairman. Both are attending the World Council of Churches and the meeting of the executive committee of the International Missionary Council.

Japanese leaders were laying plans for a new Christian university of highest academic standards before the first missionaries returned. They were naturally delighted by the news of the action of the Federal Council in 1946 calling for a great campaign by the Council and the Foreign Missions Conference for the same purpose. The Japanese committee has already a million and a half yen and is laying careful and detailed plans for a campaign to raise a hundred and fifty million yen. Mr. Ichimata, governor of the Bank of Japan, is chairman of the fund-raising committee. It includes in its membership outstanding figures in finance, industry, and the professions. An option has been secured on a three-hundred-acre site within forty minutes' ride of the heart of Tokyo, having on it enormous factory buildings which had been completed just before the end of the war. Alterations for use for the university plant will be vastly less expensive than would be the erection of new buildings. While there are problems of adjustment with existing Christian universities, no project has so captured the imagination of the Christian community and the general public in Japan. Should America fail to provide the ten million dollars set as the first objective, the reaction in this country would be deplorable.

HOLDING ON TO OUR VISION

By GRAFTON M. THOMAS

[*Chosen by the Senior Class to speak at Commencement last June, Mr. Thomas, graduate of Olivet College, gave this address. He is now minister of First Congregational Church, Berlin Heights, Ohio.*]

IN THE tenth chapter of the Gospel according to Matthew we find Jesus speaking these words to his disciples:

As you go about, preach and say, "The kingdom of heaven is at hand! Cure the sick, raise the dead, heal lepers, drive out demons. Give without payment, just as you received without payment. . . . You will be hated by everybody on my account, but the man who holds out to the end will be saved. . . . So do not be afraid of them. . . . What I tell you in the dark you must say in the light, and what you hear whispered in your ear, you must proclaim from the housetops. Have no fear of those who kill the body, but cannot kill the soul. . . . Do not sparrows sell two for a cent? And yet not one of them can fall to the ground against your Father's will! . . . You must not be afraid; you are worth more than a great many sparrows! Therefore everyone who will acknowledge me before men I will acknowledge before my Father in heaven.

We, too, will be disciples. We may have our own interpretations today for the application of these and other teachings on discipleship, but in this exhortation of Jesus we have the ideals which give us some vision for our ministry which is now before us.

In our vision of discipleship there are four qualities which must be ever before us: courage in proclaiming the gospel; an evangelical concern for all people; endurance; and sacrificial love.

First, we must be courageous in proclaiming Christ's gospel. When we consider how thoroughly secularism has ensnared our church members and our religious institutions, we will need all the courage we can muster. Although our churches give us a fairly free pulpit, yet this freedom is not the freedom which the disciples had, for we are *paid* disciples.

In some of our churches we could probably preach humanism and say many dubious things about God and question the divinity of Jesus without disturbing many people.

But beware of treading on the sanctity of our profit system or the sanctity of our racial barriers! For these concepts are more precious to a secular people than their beliefs about the divine.

Many of us these past months have filled in application forms for the state conferences. We have been required to say what our social, economic, and political philosophies are. It would be interesting to know how many churches through this device are protected from hearing the gospel of sharing and of brotherhood preached so that they can be kept in comfort by pious ceremonies.

Even though we may risk the security of our pastorates, we can only hold to our vision when we hold the love of Christ in judgment over all of life! The least we may accomplish will be the laying of a groundwork for the next preacher. This, then, demands of us courage in preaching the gospel which we believe.

Second, we must have an evangelical concern for persons in all stations of life. This calls for the conquest of our pride. This demands the stripping of ourselves of any trappings which will be barriers to

common men. Perhaps B.H., "Bachelor of Humility," should be the degree given to us tonight.

Let no academic degrees, revered titles, or middle-class symbols of prestige prevent us from being the understanding friend of the manual laborer, the wayward woman, or the town drunkard. Being human, we should be able to speak to their condition. Having dignity of the soul, we should be able to lift them to new dignity.

From the humblest of men we should be able to learn lessons. The other evening I gained these words of wisdom from a humble neighbor: "It isn't the blood in you that counts. It's the blood you give that makes the difference."

But we must also evangelize among the complacent and well-to-do folk of our parish. How tempting to be satisfied with social acceptance and friendship with them! But God calls us to face them in their fine homes and help them in the love of Christ to change their lives from self-centeredness to God-centeredness. It is our high calling to bring them to repentance and find work for their capable hands. Like Paul, we must not be ashamed of Christ's gospel when we deal with the sophisticated. An apologetic pastor is to be pitied, if not despised. We are to be evangelists, or we are not worth our salt. We must increase the devoted remnant for our time.

Third, we must hold to our vision through steadfastness or endurance. Albert Schweitzer is a noble teacher of this art. Here is a man who several times has had to leave his mission to go back to Europe to raise funds that his hospital might continue—then only to return to find that the virulent growth of the jungle had ruined much of his previous labors. He had to work with people whose superstitions prevented them from knowing the importance of this hospital. Listen as he describes one of his days:

We get as a rule, about fifteen workers, which in view of the overwhelming amount that has to be done, is far too few. To make sure that some progress is made, moreover, one of us has to go along with them as overseer. . . . A day with these people moves on like a symphony.

Lento: Grumpily they take axes and bush-knives that I distribute to them. . . . At a snail's pace, the procession goes to the spot where bush and tree are to be cut down. . . . With great caution the first blows are struck.

Moderato: Axes and bush-knives move in extremely moderate time, which the conductor tries in vain to quicken. The midday puts an end to the tedious movement.

Adagio: With much trouble I have brought the people back to the job in the stifling forest. Not a breath of wind is stirring. One hears from time to time the stroke of an axe.

Scherzo: A few jokes, to which in my despair I tune myself up, do the trick. The mental atmosphere gets livelier, merry words fly here and there, and a few begin to sing. It is now getting a little cooler, too. A tiny gust of wind steals up from the river into the thick undergrowth.

Finale: All are jolly now. The wicked forest . . . shall have a bad time of it. . . . Howling and yelling, they attack it. Axes and bush-knives vie with each other in battering it—but no bird must fly up, no squirrel appear. . . . With the slightest distraction, the spell would be broken. Then the axes and knives would come to rest, and there would be no getting them back into the work-mood once more.

Happily, no distraction comes. The music gets louder and faster. If this finale lasts even a good half-hour the day has not been wasted.[1]

And that was a pretty good day! Schweitzer has endured years of such days.

With all the urgency for prophetic preaching and Christian work to be done, we will also need such endurance, and, as

[1] Quoted from Albert Schweitzer by Hermann Hagedorn, *Prophet in the Wilderness* (New York: Macmillan Co., copyright 1947). Used with permission.

Schweitzer, something of a sense of humor to sustain us, too. May God grant each of us this holy endurance.

Finally, we must hold to our vision in the life of sacrificial love. Schweitzer teaches that there is no Christian service without some pain. Will we be always ready to give without assurance of return? Can we leave the returns up to God?

In his book, *The Life of Prayer*, Baron von Hügel tells of a Catholic nun who learned that one of her former students, a charming girl, had gone to live as the mistress of a wealthy man. Because her entreaties were of no avail, the nun began praying for her and began whipping herself each day until she stood in a pool of her own blood. She wrote the girl that she would continue to do this until the girl gave up her immoral life. After several days the girl came to her, begging forgiveness.

The thought of such self-torture may be too much for us. Yet here is an expression of sacrificial love and its result in repentance.

What draws us to Jesus? How long would his words have been remembered, how long would he have had disciples, if he had not made the greatest of sacrifices? The answer to that question should give us pause in considering how we will lead others into the path of Christ. The life we live will be remembered when the things we say have been forgotten.

Now we have this vision. But, in the life ahead, hypocrisy has laid its nets for us. Our struggle will be to keep our integrity as disciples. It was once said of Gladstone, the great English statesman: "It may be impossible to believe in the moral perfection of any man, but it is comforting to believe in one man's integrity." We pray that God will help us gain and keep this integrity as disciples of Jesus Christ our Lord.

To Thee, O God, we who are entering the holy ministry of Jesus Christ turn for strength and wisdom. Shed Thy grace upon us, for we are in such great need for Thy abiding help. Chasten us and keep us in the way of discipleship so that we may measure up to the calling into which Thou has led us. In the name of Thy Son, Jesus Christ. Amen.

THE REAL ENEMY OF THE CHRISTIAN FELLOWSHIP

By NELSON C. DREIER

[*The author is a graduate of North Central College and the Chicago Theological Seminary. He is Superintendent of the Congregational Conference of Southern California and the Southwest. This address was delivered at Commencement last June.*]

IN THE war period an English plane flew over Switzerland. Unintentionally, part of its bomb load was dropped over Geneva. One bomb exploded near the building which housed the World Council of Churches, doing some damage. Next morning, as the crew was cleaning up the wreckage, the mailman came by. He had a letter from the Church of England, officially announcing their vote to join the World Council.

In the midst of the wreckage of our time there are great healing forces at work. The Christian fellowship through the

church and its ministry is the greatest of all these reconstructive forces. You who graduate tonight are faced with a world of tragic need. We, your predecessors, have made some progress, but much waits for your devotion, your consecration, and your skill.

The greatest task facing the Christian church today is that of achieving the necessary unity among all branches of Protestantism by which accomplishments of transcendant importance, admittedly too big for any single church or denomination, may be carried out swiftly, effectively, and with eloquent testimony to the underlying unity which is found in Christ.

Meeting this opportunity with courage, intelligence, faith, and dedication is the *one purpose* of the churches and denominations. They are exploring areas of service that are all-embracing. Together they are helping to build a Christian experience in the individual, the city, the nation, and the world.

BARRIERS

Barriers to the accomplishment of this purpose vary, depending upon the point of view or interests of the interpreter. Some say that war is the principal deterrent, throwing distrust, suspicion, greed, and fear in the way. Others blame the scientists, saying that certainly the atomic age has intensified already existing problems. Still others look askance at education and claim that it is purely secular and has lost its touch with fundamental religious sources. The divisive force in our world is capitalism and the industrialist and financier, say some; while equally determined voices are raised against the self-seeking of the workers of the world, many of them banded together in unions and frequently at odds with each other. There are those who look to the home, and here you have the point of view that youth is not what it used to be, while others say, "Thank God they are not!" There is the school of alarmists regarding juvenile delinquency, and another crowd is fully as confident that the trouble all starts with the adult or parental delinquents. Perennially the church comes in for its share of the blame, and this has always puzzled me in view of the position of many that the church lacks real power.

The intelligentsia do not take the church too seriously. I remember a few years ago a survey was made of the faculty and staff at the University of Iowa. It found less than 25 per cent actively at work in the church. Labor looks suspiciously at the church. A labor leader is quoted to have said: "The church exists for the well clothed and the well fed and not for the man in overalls." Another commented: "There's more real brotherhood expressed in my union in one week than in the average church in a whole year." The church goes forward on the shoulders of common people. Most of us belong to that group—is it any wonder that it goes forward haltingly? We are inclined to be fussy, overnervous, petty, jealous, demanding, sometimes bigoted, but only occasionally magnanimous and full of the spirit of Christ and the love of God.

If we are to achieve the unity of which I spoke at first, the church must examine its motivation. We must be pulling together toward our basic objective. R. C. Chalmers, in his book *The Pure Celestial Fire*, puts it this way: "Christianity is evangelical. . . . The head of the Evangelical message is Jesus Christ, the eternal Word of God. To proclaim His truth and saving grace is the great purpose of the Church."

THE REAL ENEMY

The real enemy of the Christian fellowship is the pseudo-religious, respectable

person who has set out to put the universe right with cheap, easy cures, who feels that organization, budgets and towers, and socially acceptable people are at the 'heart of the churches' business. Douglas Steere tells of a young worker in Sweden hostile to Christianity who was asked whether he disagreed with Christianity because Christians work for peace and justice in the world. "No!" Do you oppose having the Christians preach neighbor-love in the world? "No!" Then after a pause he continued, "I guess that what I resent in Christians is not that they are Christians but that they are not Christian enough!"

Elton Trueblood in a recent writing pointed out that "our central problem is moral and spiritual" and then proceeded to state it this way: "What Western man needs more than anything else is restoration of faith in something which will dignify his existence. This is the way of salvation." What a rude jolt most of us would receive if we were actually compelled by the power for which we so glibly pray.

Think of the great spirits to whom we constantly return for the real meaning of the Christian fellowship. Jesus of Nazareth from humble stock determined to live God's love until he and his friends shake the world to its very foundation; Francis of Assisi discovering a security of fellowship with his companions and God that surpassed and replaced the security of possessions as they rebuilt San Damiano; Ignatius Loyola and Francis Xavier and their followers establishing the Society of Jesus with the audacious purpose to go to the ends of the earth and to open everywhere new fields of conquest for the church; George Fox and his little company in Lancashire demanding not words but life, here and now, in the new order; Grenfell and his sociomedical work in the needy areas of Labrador; Schweitzer and his medical mission to the most difficult and needy spot he could find on the Ogowe in central West Africa. These are ventures of faith and works that any man who takes the Christian fellowship seriously could join; these are fundamental Christian social action at its best. They are of the host who are laid hold upon by a commitment and a compassion that has made a particular way of life intensely important.

You come to join us, to reinforce us, to strengthen our hands. We have not done so well with the church. May you and those whom you will raise up multiply their kind, releasing the power that nothing on earth can resist.

The real enemy of Christian fellowship is apathy, complacency, smugness, stagnation, decay:

> When Jesus came to Birmingham, they simply passed him by.
> They never hurt a hair of him, they simply let him die.

We have argued loud and long (and some religionists still argue) about the importance of the way people get religion. What does it matter how we get it? The thing that really matters is not whether our experience has been gradual or cataclysmic; rather we should be profoundly concerned that, having entered a life with Christ in God, we grow in it, producing the fruits of Christian fellowship.

If you have not already discovered the sources of the power of these spiritual giants, begin your quest now, for nothing can be of greater significance in your life of leadership in the church and related fields. It can well make the difference between stunted irresoluteness, distraction, half-thoughts, indecision, and the great moments and experiences that are waiting to fill our lives.

Evelyn Underhill, in her *Mixed Pastures*, speaks of the secret of those we have

set apart as saints, as "not the possession of abnormal faculties but the completeness of their abandonment to the overruling spirit and the consequent transformation of personality."

I suppose that the difference between an average leader in the church and one who is recognized to be of great influence (in the best sense) is that one relies on his own skills, personality, and brains alone, while the leader of commanding worth continues to cultivate the sources of his power; he breathes the breath of the Eternal; his life is athrill and on fire with constant renewal; in his presence one feels driving purpose. He is usually controlled and his power is like that of the strong, steady pull. His life is subject to the same temptations, criticisms, and frustrations as is the life of another, but he has resources and a deep companionship to hold him steady. His work in the long run is not of man but of God. He is linked with the Infinite.

You go out from your years of training and preparation with high hope, but I am sure that, if your experience is like that of many of us who have preceded you, certain fears and misgivings are also yours. It disturbed me no end when speakers at college and seminary told us that we were preparing for life. I had a feeling that I was really living and that days of training were, like the prelude or the introit, a very important part of worship. I still believe my impatience was justified. Tonight you step out into the next phase of your lifework experience—a phase that you will increasingly appreciate has been greatly enhanced and has been enriched and deepened because of your introduction to it here.

OVERCOMING THE ENEMY

In the light of what I have already said let me point to a few of the practical things you will do well to keep in mind if you are to overcome the enemy of the Christian fellowship and provide a ministry that "needeth not to be ashamed."

First, let me suggest a point I recently got from a layman in the church. A minister will increase his power if he will act as a prompter rather than as the chief player. I recently counseled with a young minister badly distraught because his church officials seemed to be blocking his every move. After getting the story, I tried to help him see himself in the spotlight, with his people dwarfed for lack of opportunity to express their Christian experience. It is wonderful that we are putting the pulpit aside, out of the center of focus—the cross and the altar are more and more at the heart of worship. Churches frequently grope when a minister leaves because he has not developed their leadership, and they have been willing—if not happy—to let him do it all. The best fruit of a man's ministry is revealed in the strength of leadership he produces in his people. Many a minister complains that he has no leadership in his church because he has spent his time doing all the leading rather than nurturing the leadership latent in every congregation (be it large or small). John Barrymore had some friends to dinner on a night of a blackout during the war. Sirens announced an alert; lights went out, and the guests went to the windows to watch the searchlights play in the sky. After it was all over, Barrymore turned to his guests and said: "What a pity, so many beautiful bright lights and not one of them turned on me." A true and noble minister will see to it that the light is turned on, but his satisfaction, his reward, will come from the glow in the faces of people he has developed as leaders in the Christian fellowship.

My second word is to be diligent in season and out of season. Your work gives opportunity for investment or dissi-

THE CLARENCE SIDNEY FUNK CLOISTERS

"Those halls, too, destined to contain
Each its own pilgrim-host of old."

Rendezvous in Ministers' Week, place of peace, of solitary meditation or intimate fellowship.

C.T.S. WORLD FELLOWSHIPS (1947–48) CIRCLE THE GLOBE

Standing (*l. to r.*): Ronald Goldman, *England;* Torgny Bohlin, *Sweden;* Birger Mathisen, *Norway;* A. Sanjeevi Savarirayan, *India;* Robert Riedel, *Switzerland; Seated* (*l. to r.*): Willem Frederick Zuurdeeg, *Holland;* P'ang Chih K'um, *China.*

THE CABINET OF THE FEDERATED THEOLOGICAL FACULTY

Dean Loomer *of the Divinity School,* President McGiffert *of C.T.S.,* Dean Blakemore *of the Disciples Divinity House, and* President Robbins *of Meadville Theological School*

SEMINAR IN SOCIOLOGY OF RELIGION AND SOCIAL ETHICS
(SUMMER, 1948)

HENRY PRESSLER *presenting his study of Presbyterian subsidy in Chicago.* PROFESSOR OBENHAUS *at extreme left and* PROFESSOR KINCHELOE *to the right of the map.*

A SCENE FROM "AMERICAN SAINT OF DEMOCRACY" BY FRED EASTMAN

Presented by The Seminary Players, June, 1948. From left to right: ARDIS TIEDT, MARJORIE SCHNEIDER, ORVAL SAMPSON, RUSSELL FRIEND, RONALD GOLDMAN. (*See "Book Reviews," "One-Act Plays of Spiritual Power."*)

THE WEST GARTH

Showing the windows of Graham Taylor Hall and those of the Library

"This City now doth, like a garment, wear
The beauty of the morning. . . ."

pation of your time. Many ministers are criticized for being lazy. Most of them are not, but people seldom see them at work except for an hour on Sunday morning. Young ministers are especially vulnerable at the point of their failure to get into the homes of the people. Think of your calls not as being on the telephone, or on the street, but in the heart-to-heart contacts with folk. It will pay dividends on Sunday morning in their loyalty to God and the church; and nothing, not even your skill with the mimeograph can take its place. If I were starting my ministry over, I would budget sufficient time for ample care of the parish. I would also budget time for office hours, and I would keep them.

Never allow yourself to feel sorry for yourself for overwork. More people rust out than wear out. If you are not well, see a doctor but do not parade it around the parish. Most people have sufficient troubles of their own. If people in the church get the idea that you are overworking, and some starry-eyed damsel weeps that you must take a vacation, say to her: "Weep no more for me, O Daughter of Zion, but for thyself. The recording angel is still trying to fill his first book with the names of those who died from overwork." Do not be afraid to tackle the impossible. If you will recruit the help of strong men and women to champion the cause and are willing to let them carry the ball (pardon the mixed metaphor), their friends will play, and you can stand with them as they cheer the victory. Do not be too disturbed if you step on a few people's toes—but do not step on them deliberately. I recall Dr. Carl Patton telling us that to step on people's toes is not so bad, for it demonstrates at least that you are stepping around a little. Be confident and positive in your work, but do not be so sure of yourself that you are unwilling democratically to take into account the best judgment of the whole church. One of our ministers recently undertook a building campaign. He had difficulty to convince himself it could be done. I met with his board—sold them on the idea—and got them help to do the job. A few days before the campaign he called with defeat in his voice. We met again. The campaign was a success. One woman gave $600 cash and a pledge on a continuing basis for $25 a month. The victory is not only on the Christian commitment in stewardship but in what it did to that minister. Many a minister has carried through to victory with dogged determination what he doubted could be done because he failed to count on the faith and devotion of his people. Dare to tackle the impossible. Your spirit, skill, brains, and devotion, and the guidance of God, will win.

A final word about sincerity. No person has any business to enter full-time Christian service if he is not committed to complete sincerity. You may be misguided at times, you may make mistakes, and you will; you may even preach an unworthy sermon on occasion, but never let it be said that you are insincere. Get yourself right with God first. If you have not already done it, continue to check your motives against the purposes of the Eternal God, and with love for all men, even the choir director, set yourself to winning other people to a life fully given to the way of God in Jesus Christ. There is no greater work to be done in our time. When you accept a call to a church, let it always be with the sincere intention that you will stay there until you have made your significant contribution to its life, spirit, and work. Do not stay too long, especially in your first church, but stay until you have a sense of having moved the church at least a little closer to the Kingdom. "Let no man despise your youth," said Paul, "but be thou an ex-

ample to the believer." Your youthful vigor is an asset, but it also puts you on the spot. Some churches prefer young men; others do not wish to be the continual proving-ground for preachers. Maintain a high standard of excellence, so that, when you are called up higher, the church would be happy to have another young man.

Refuse to participate in little gossip and politics in the church, the community, or even on the national level. You are engaged in bigger business. I would counsel you to refrain from carrying your political affiliations in your car window. It is your strength to nurture minds and hearts to see the great truth and purposes of God, so it will be reflected in decisions at the ballot box.

Let the quality of your inner life reflect itself in the shine on your shoes, the neatness of your apparel, the care you give to your personal obligations, the thoughtfulness and tenderness with which you treat your wife and family.

May the sincerity of your ministry make so profound an impression on the community in which you serve that you will not be commandeered for all the stunts and tricks that beset the minds of men. Be a man among men, but never belittle your calling for cheap popularity with the Lions, the Bears, or the Elks (to say nothing of all the other groups). You are a man of God. May your conduct be such that you can always "look up, and laugh, and love and lift." Your sincerity will lead you to think of your ministry as a channel of service to God, your fellow-countrymen, and the world. Your ministry will be stifled if it does not include all people everywhere. You have the opportunity to open the minds and hearts of your people to embrace the needs of the suffering and oppressed around the globe. A good minister of Jesus Christ will cause people to respond to the world mission of the church and will cause them to be generous in the extremity of the two hundred million children who are victims of malnutrition, venereal disease, and other scourges. You will join with your people in a sincere sharing of the blessings you enjoy in real Christian stewardship. You will not ask them to do what you have not already done.

Fill your life with the best things. Within the limits of your financial resources hear great music, see great drama; expose yourself to the great leaders of religious thought in conference and assembly. Remember that some of the finest resources for a rich and noble life are free —they are in the great literature of the ages—they are in the strong and stalwart friends you will make in your work.

Cultivate your own devotional and prayer life in the way that best suits your temper and mood, "neglect not the gift that is in you"; cultivate it so that, from your overflowing storehouse, lives will be blessed and made strong. Bernard of Clairvaux once spoke to his brother-Cistercian preachers thus: "If then you are wise, you will show yourself rather as a reservoir than as a canal. For a canal spreads abroad water as it receives it, but a reservoir waits until it is filled before overflowing, and thus communicates, without loss to itself, its superabundant water." You go out into a world of many canals and few reservoirs. May the overflowing grace of God flow through you and your ministry to bless and to heal.

SEMINARY NEWS

SEMINARY BOARD ADDS DISTINGUISHED DIRECTOR

ROBERT E. COBURN, chairman of the board of trustees of the Bryn Mawr Community Church, Chicago, was elected to membership on the Seminary's Board of Directors on May 13, 1948, and was at the same time elected to its Executive Committee.

Mr. Coburn is associate executive director and campaign director of the Community Fund of Chicago, Inc., which this year will raise more than eight million dollars for the various charities represented. Born in Warren, Indiana, in 1900, educated in Chicago and its suburbs, and with a national experience in fund-raising which has involved 132 campaigns totaling more than $150,000,000, Mr. Coburn will bring new strength to the business side of the Seminary's work.

ROBERT CASHMAN

GREAT LEADERS TAKEN FROM OUR RANKS

Henry H. Hilton

1868–1948

Mr. Hilton was born in 1868 in Cambridge, Massachusetts. Receiving his college education at Dartmouth, he entered the firm of Ginn and Company, publishers of textbooks, and later became the head of this great concern. Coming to Chicago, he was made a director of the Seminary in 1908 and served loyally until the time of his death, acting in his later years as chairman of the Finance Committee and Treasurer of the Seminary. Outstanding in the devotion of the Hilton family to the Seminary was their generous gift of the Thorndike Hilton Chapel in 1924. This little chapel has been a blessing to thousands, and has been the chosen place for more than five thousand weddings. Mr. Hilton died in Tewksbury, Massachusetts, April 10, 1948. Dr. Charles W. Keirstead represented the Seminary at the funeral services.

Frederic W. Chamberlain

1876–1948

Mr. Chamberlain was one of the few men who had known personally all the Seminary's presidents—Fisk, George, Davis, Palmer, and McGiffert. He was born in Oberlin, Ohio, where his father was a member of the faculty of Oberlin College. In 1894 his father was called to the Chicago Theological Seminary as professor of public speaking and sacred music, which position he held until his death in 1903. This gave Frederic a deep appreciation of the Seminary's life and ideals, which was to bear fruit in later years as he assumed great responsibilities in the Seminary's progressive program. In 1914 Mr. Chamberlain was elected to the Seminary's Board of Directors, and in 1937 he was made chairman of the Board and served with distinction until his death in Tryon, North Carolina, on May 1, 1948.

Jessie M. Ward

1870–1948

The older alumni of the Seminary will remember gratefully the lives and services of Dr. and Mrs. Frank M. Ward. From 1912 until his death in 1930, Dr. Ward was the beloved dean of the Seminary, and was survived only by his widow. Mrs. Ward was born in Forreston, Illinois, in 1870, and died on June 11, 1948, in Portsmouth, New Hampshire. After the dedication of the Seminary's new buildings in 1928, it was evident that former President Ozora S. Davis had not long to live, and it was agreed then that, when their call should come, the ashes of Ozora and Grace Davis, of Frank and Jessie Ward, and of Henry and Helen Walker should be interred in the cloisters of their beloved Seminary, to which they had given the best years of their lives. On July 11, 1948, the last chapter of this agreement was fulfilled, and in a service of dedication conducted by Robert Cashman, Mrs. Ward's ashes were placed beside those of her husband in the cloisters. It is with sad hearts but with

grateful memories that we bid farewell to the last member of the staff that came from the West Side in 1915 to establish the new Seminary at the gates of the University of Chicago.

ROBERT CASHMAN

MINISTERIAL STUDENTS AND THE NEW SELECTIVE SERVICE ACT

To College Presidents, Deans, Advisers, Ministers, and Pretheological Students:

As you are possibly aware, the Selective Service Act of 1948 makes the following provision for deferment of ministerial candidates:

SECTION 6 (*g*).—Regular or duly ordained ministers of religion, as defined in this title, and students preparing for the ministry under the direction of recognized churches or religious organizations, who are satisfactorily pursuing full-time courses of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been pre-enrolled, shall be exempt from training and service (but not from registration) under this title.

(The term "ministerial student" applies to those who are preparing for some form of church work, e.g., religious education, missionary service, *et al.*)

This is a more specific formulation than was given in the previous Selective Service Act. We are informed that the President will issue an executive order covering details of procedure to be followed under the Act. Until these specific directives have been received by local draft boards, the following steps may be considered in order and sufficient until further announcement:

1. *Students enrolled in a theological seminary:* Students who have already commenced study in a theological seminary should present written evidence of that fact to their local draft board.
2. *Students pre-enrolling in a theological seminary.*
   A. Students in college or high school who are planning to enter the Christian ministry should present to their local draft board written evidence of their application and acceptance at a theological seminary. The procedure for making application for pre-enrollment admission to The Chicago Theological Seminary is outlined in Sections B and C.
   B. Students in college or high school who are planning to enter the Christian ministry should present to the Seminary a statement from the proper ecclesiastical authority in their denomination certifying that they have been formally accepted as a candidate for the ministry. We will gladly furnish them a model form for this credential. In the Congregational Christian denomination, for instance, the statement should be issued by the Association of which their local church and minister are members. The status of such approval in the Congregational Christian denomination is known as "In Care of Association."
   C. Students in college and high school who are planning to enter the Christian ministry may make application for pre-enrolment admission to The Chicago Theological Seminary. All such material should be addressed to the Dean of Students, The Chicago Theological Seminary. The necessary steps in this procedure include:
      (1) Submit to The Chicago Theological Seminary an application for admission, supplying all the information requested in the regular application for admission form.
      (2) Submit to The Chicago Theological Seminary the special application for pre-enrolment, which form will include the indorsement of the President or Dean of the school you are now attending.
      (3) File with The Chicago Theological Seminary a statement from the proper ecclesiastical authority in your denomination certifying that you have been formally accepted as a candidate for the ministry (2 B above).
      (4) Submit to The Chicago Theological Seminary for approval your projected course of study prior to entrance in the Seminary.
      (5) Ask your registrar to report to the Seminary your grades each semester or quarter in the future.
   D. In case you have any difficulty securing proper classification and consideration at the hands of your local draft board, please report promptly and in detail to us.

A. C. MCGIFFERT, JR., *President*
M. P. HALVERSON, *Dean of Students*

THE PRESIDENT'S POSITION ON THE MERGER

In the course of the discussions on the merger at the Oberlin General Council last June, President McGiffert made a short speech to the delegates, redefining his attitude toward the merger. Mr. McGiffert believes that the acceptance of the Interpretations by the General Council is at once an acknowledgment of the validity of the criticism directed against the Basis of Union by the Evanston Meeting and others, as well as a hopeful guaranty that the vital Congregational witness will be continued in the new denomination. He has, therefore, along with certain other former opponents of the uninterpreted Basis of Union, accepted membership on the Committee of Fifteen. This committee has been set up by the General Council in order to "submit the Basis of Union with the foregoing interpretations" to the churches that they may "register their approval or disapproval of the same." The hope is that a 75 per cent affirmative vote of the churches voting may be secured by January 1. Mr. McGiffert has also been elected, along with certain other former opponents of the uninterpreted Basis of Union, a member of the Commission on Interchurch Relationships and Christian Unity, which has charge of the negotiations with the E. and R. Church:

I. I approve and support this motion to adopt this final report of the Commission on Interchurch Relations and Christian Unity as amended.

II. I shall work for the merger on the strength of this proposed form of approval of the Basis of Union, which includes the two following resolutions:

> *Be It Resolved*, That this General Council accepts the above interpretations as the basis on which our future action shall be taken, these interpretations being in harmony with the spirit and purposes of the Basis of Union.
>
> *Be It Further Resolved*, That the General Council approves the Basis of Union.

I shall support it because this vote officially recognizes that the Basis of Union needs interpretations to make it acceptable to us as a whole. The principle of interpretation of the Basis of Union has been officially acknowledged by the General Council. Typical instances of interpretation have been officially approved along with the Basis of Union. Henceforth we shall not be dealing with the Basis of Union in its present form. We shall be dealing with a Basis of Union which rests on a basis of interpretations. It is needless to say that I have no doubt that the General Council of the E. and R. Church will likewise approve these interpretations. I hope every E. and R. Congregation will be informed of them so that their people will enter into the union with no misconceptions. Undoubtedly when the time comes—the dramatic moment—to consummate the union in a joint meeting of the representatives of our two denominations, we shall be correct in assuming that the E. and R. Church also has officially or by default accepted these interpretations of the Basis of Union.

III. It is appropriate for us to rejoice that we Congregational Christians have done as much as we have in thus coming to a decision of approval of this document with its interpretations, even though at the same time many of us regret we could not have accomplished more for the cause of Christian unity. Many of us had hoped that these two denominations, sufficiently alike as they are and sufficiently different, might make *this* union a proving-ground to work out a new pattern of Protestant union—a pattern into which even more dissimilar denominations might fit—a form of union based on the federative principle, which Dr. H. Paul Douglass refers to as the dominant ideal in American Protestantism.

Such a bold and venturesome experiment will not, alas, be undertaken by us in the lifetime of the middle-aged men and women among us. We shall spend our short years trying to make this merger work.

But my deep hope is that some of you younger men and women, you students in college and in theological seminary, you ministers in the early years of your ministry, you younger laymen, will catch this vision which our eyes have not seen. Claim your Congregational birthright to pioneer. When the time comes, take the lead in creating a fresh form of organized unitive Protestantism. You are our future.

THE PRESIDENT OF THE STUDENT BODY WELCOMES NEW STUDENTS TO C.T.S.

417 East High St.
Jefferson City, Mo.
August 13, 1948

Dear Entering Student:

It is my pleasure and privilege as president of the Student Body of The Chicago Theological Seminary to welcome you into our fellowship. At the beginning of each new aca-

demic year, the two upper classes look forward eagerly to the incoming group, not only to add to our fellowship in numbers, but also to add to it in spirit and devotion for the work to which we as seminary students have committed ourselves.

While we at the Seminary are indeed privileged to have the incoming class join our ranks, we nevertheless feel that the members of the incoming class have also received a real privilege in being admitted to C.T.S. I say this because those of us who have been here a year or two have truly developed a pride and respect for our Seminary of which we have become a part. We here who have caught the real spirit of C.T.S. feel that it is an institution grappling with the real and vital issues of our Christian faith in such a way as to make us not only capable of carrying on many of the routine affairs of the church but also capable of becoming understanding and helpful leaders in our total world situation. One cannot help but feel as he moves through his educational experience at C.T.S. that he is here learning and grasping a spirit of devotion and conviction which can and must make a difference to the life-experience of mankind.

Certainly it is an educational experience which has its difficulties. I remember two years ago when I first entered seminary I questioned many of the upperclassmen about the problems and difficulties which I might avoid. Yet, as I look back now, I feel that the more profound and maturing experiences were those which I did not try to avoid but instead sought to solve. If any words of wisdom are in order, perhaps they should be these: Take every possible advantage of the opportunities here at C.T.S.; take advantage of the depth of the academic work; take advantage of the real desire displayed by our faculty to help the student learn and grow; take advantage of the practical knowledge learned in field work and also the knowledge learned from field work which verifies or discredits much of the academic; take advantage of the fellowship offered by the closeness and nearness which is felt among our students; take advantage of the great laboratory which we have in the city of Chicago; and, finally, take advantage of a few moments with yourself each day—moments in which you discover what you have really learned that day.

I would not want to close without saying in all sincerity that your student council stands ever ready to assist you while you are entering upon this new experience of seminary study. For the next month I shall be located at the address given above and if I might be of assistance in answering questions which you might have, do feel free to write. Unless I miss my guess, you are going to enjoy your seminary experience. Certainly that is our hope. Enter into it expecting great things; never falter in your search for the great truths of life. The reward for your patience and determination will be great.

Best of luck for the coming year. See you at the retreat.

Cordially,

HUGO J. HOLLERORTH

ALUMNI NOTES

Edited by DAN *and* EULALIA WILLIAMS

1948. *Herbert Bauck* has taken a church in Baraboo, Wisconsin.

1947. *DeWitt Joseph Brady* became minister of the Church of Youth in the First Congregational Church, Los Angeles, on October 1. Joe spent last year in England and made visits to Scotland and the Continent. He preached in many Congregational churches in Britain and made a visit to *Rikki Brown* in Glasgow. Rikki, '47, had apparently recovered from his serious illness on June 4, when he wrote of Joe's visit and also of the visit of *Annie Campbell*, '47. Rikki's address is: Congregational Manse, Stonehouse, Lanarkshire, Scotland.

1947. *Lawrence H. Johnson* is now at the Congregational Church, Three Oaks, Michigan.

1947. *Martha McCain's* marriage to William Lawrence Gold was performed on June 19. Martha continues her radio work. The Golds' home is in Gary, Indiana.

1947. *Myron Meckel* has moved from Detroit Lakes, Minnesota, to Watertown, South Dakota.

1947. *The Samuel D. Robbins Jrs.'* son, David Chandler, was born July 3, 1948.

1947. *Howard E. Spragg* has finished his work at South Church in Chicago and has become director of Congregational work in Puerto Rico.

1947. *Arvel Steece* has become associate minister of the church in Laconia, New Hampshire.

1946. The Seminary community has been greatly saddened by the tragic death in an automobile accident of Mrs. Nellie Alley, wife of *George Alley*. George and the baby were hospitalized a few days. A memorial service for Mrs. Alley, conducted by *Walker Alderton* and *Lincoln Reed*, was held on September 11 in the church at Dundee to which the Alleys were on their way to take up their work when the accident occurred.

1946. *John E. Felible* has moved from Edgerton, Wisconsin, to Second Church, Grand Rapids, Michigan.

1946. *James* and *Oneita Smucker's* daughter, Mary Celeste, was born on December 17, 1947, at the American Mission in Wai, West India.

1945. *Mary Alice Beck* has been appointed assistant secretary of the Student Volunteer Movement. She leaves her position as associate minister of the Congregational church in Tucson, Arizona, where she was engaged in student work.

1945. *Richard* and *Marjorie Wichlei* have a son, Alan Phillips, born April 8, 1948. The Wichleis have moved to the church at Two Rivers, Wisconsin.

1944. *Mitchell C. Johnson* has gone from the Lincoln Church, Brockton, Massachusetts, to Lloyd Memorial, Buffalo, New York.

1944. *Donald Mills* has moved from Two Rivers, Wisconsin, to Kirkland, Washington.

1944. *Jack Telfer's* personalized news release, "Christian Action" for January, 1948, describes his activities in social action in the midst of Iowa politics. He hopes ultimately to become an industrial chaplain in a city situation which will give opportunity for more work on the social frontier.

1943. *Chester Brown*, now in Medford, Oklahoma, attended Minister's Week in January and in some manner not yet disclosed became a guest on the "Welcome, Traveler" radio program. Chester won a hat, a Parker pen set, lunch at the Pump Room, dinner at a Rush Street steak-house, and a ticket to Cornelia Skinner's play.

1943. *Katherine Griswold* is an instructor in English in Pikeville College, a Presbyterian school in the Kentucky coal-mine area.

1943. *Ralph Kesselring* has returned to Malaya. Address: Anglo-Chinese School, Ipoh, Malaya.

1943. *Everett C. Parker*, *Geneva*, and the children were in Chicago for the radio workshop in August. Everett gave a discerning account of his experience and observations during his round-the-world trip under the auspices of the Foreign Missions Conference to study the possibilities of radio in the world church program.

1942. *Ronald* and *Amy Dickson* have a son, Scott Ronald, born in Lincoln, Nebraska, June 28, 1948.

1942. *Dorothy Murdock Hill* and her husband John report the birth of a son, Robin Barr, on April 29 in Tulsa. Both mother and child had a close call. Dorothy writes: "The great skill of a marvelous doctor plus the unfailing charity of God spared our lives." At latest report all are well. On July 1 the Hills were transferred to the Rocky Mountain region and expected to be located in the West for some time

1942. *Robert S. Moore* and *Viola* are serving the larger parish in Crown Point, New York. Viola serves the church in Ticonderoga. A daughter, Kristine Leone, was born on October 13, 1947.

1941. *Vernon E. F. Benson* has moved to the First Congregational Church, McPherson, Kansas. The church celebrated its seventy-fifth anniversary on September 25 and 26. *Dan Williams*, '34, preached the memorial sermon.

1941. *Robert D. Brodt* has accepted a call to the Salem Reformed Church, Allentown, Pennsylvania. Bob and his wife Helen Jane have two children, Roberta 5, and Becky 3.

1941. *Melvin Frank* has gone to the First Church, Kokomo, Indiana. Address: 1716 West Taylor Street.

1940. *Henry H. Clark* has gone from Stafford Springs, Connecticut, to Holliston, Massachusetts.

1940. The many friends of *Mitsuko Yuki Sato* will be delighted to know that letters have been received from her during the past few months. Her address is 45, Kaminoge, Setagaya-Ku, Tokyo. Her husband is a foreign-information analyst for the Bank of Japan. Mitsuko is active in church and mother's-club work.

1939. *Gary Bousman* has gone to the Plymouth Church, Buffalo, New York.

1939. *Paul Folino* has gone to the church in Avon Lake, Ohio.

1939. *Earl G. E. Linden* has resigned as assistant minister in the First Church, Akron, Ohio, to become minister of the Edgewood Church, Cranston, Rhode Island.

1937. *Andrew Lemke* attended a conference in London in July.

1936. *George Eisenach*, professor of church history in the school of theology in Yankton College, has published his second book, *Pietism and the Russian Germans*.

1936. *W. Edgar Gregory* is now associate professor of psychology in the College of the Pacific, Stockton 27, California. He has recently been elected a member of Psi Chi, national honorary psychological fraternity.

1936. The *Avery Weages* have been located in the mountain town of Challis, Idaho, since May, 1946.

1935. *Harold L. Booch* is now secretary to U.S. Representative Homer Jones.

1933. *Homer Dalrymple* has been honored by a citation given for his outstanding work in the Denmark Asscciation larger parish in Iowa. The award was presented at the mid-winter meeting of the Board of Home Missions.

1933. *Clyde H. Wilcox*, minister of the First Church, St. Clair, Michigan, was married on August 2, 1948, to Mrs. Mary Aldrich Ward of Michigan. The ceremony was performed in the First Congregational Church of Rutland, Vermont, which is Mrs. Wilcox's native city.

1932. *S. David Malaiperuman* was awarded a medal in 1946 by the viceroy of India for public service in that country. In May, 1946, he was sent to London to be in charge of the Indian Y.M.C.A. and to reorganize the work among Indian students in England. David married Marjorie Leutscher of Chicago in 1938. They have three children, David Indran, John Jesudason, and Catherine Manorama.

1932. *Joseph Q. Mayne* visited England during May and June at the invitation of the British Council of Christians and Jews. He is vice-president of the National Conference of Christians and Jews in America.

1932. *Vernon W. Rice* has gone to First Church, Council Bluffs, Iowa, after his service in the chaplaincy.

1930. *Statewide*, an Idaho weekly, recently carried an appreciative personal sketch of *Miss Eunice B. Trumbo*, pastor of the Congregational Church in Council, Idaho. Miss Trumbo is carrying a full pastor's schedule, though she is seventy-one years of age. She returned to the church to carry on when no one could be found to take her place after her resignation.

1929. *Everett W. MacNair* is minister of the

Lakewood Congregational Church, Lakewood, Ohio.

1927. *Horace Goodell* has gone to the Fifth Avenue Church, Minneapolis, Minnesota, following the successful merger of the Brainerd Church with the St. Luke's E. and R. Church in Chicago.

1927. *Ray Oshimo's* warm letter of gratitude for gifts sent to him and his parish in Japan was published by *David McKeith* in his church paper, the *Asylum Hill Church News*.

1926. *David McKeith, Jr.*, resigned as minister of the Asylum Hill Church in Hartford, Connecticut, in June, 1948, to become executive vice-president of the American Board. Dave and Miriam thoughtfully sent out copies of their letter of resignation to their many friends. The letter told of their reluctance to leave the Hartford church but of their belief that responsibility of this important position was one they should undertake. The McKeiths conclude a distinguished sixteen-year ministry in Asylum Hill Church.

1925. *Francis Philip Frazier*, formerly in charge of Congregational churches among the Dakota Indians, is now director of an Indian mission at Hominy, Oklahoma, under the Society of Friends.

1925. *Iwao Niwa* has written to inquire for addresses of his classmates. He tells of his church work in Kobe during the war, of being bombed out, of going to Korea, and of being brought back to Tokyo. He and his wife and two children survived the war, and he is at present working in one of the offices of the Occupying Force.

1923. *J. F. Weed*, of Smith Center, Kansas, has written a statement on church unity and the diversity of denominations which is in the form of a communication to the students and faculty of the Seminary.

1922. *Ralph Richard Keithahn* has returned to India. Address: "Ghandi Gram," Ambathurai, S.I.R.—South India. He says, "Ghandi Gram Village has been founded to demonstrate Ghandiji's Nation Building Program and to train workers for same."

1921. *John H. Blough* has moved from Pomona, California, to Tabor, Iowa.

1921. *Fred E. Stemme* is now at the Congregational Parsonage, Friend, Nebraska.

1920. *Albert Dawn* is now in Dowling, Michigan. Address: Route 1.

1916. *Roy J. Snell* has been occupied as a free-lance writer and lecturer, especially in the field of children's work. He has written seventy-eight books for boys and girls, with a total sale of two million copies. He is now writing for David C. Cook and *Children's Activities Magazine*. His address is 705 North Wheaton, Wheaton, Illinois.

1915. *Eldred Cleave* has been living for many years in England. His address is: "Cleveden," Wadebridge, Cornwall, England.

1912. *Vaughn Dabney* has been granted a year's leave of absence from Andover-Newton to visit Hawaii and Japan. He will lecture in the theological school of Doshisha University.

1908. *Emily R. Gardner*, graduate of the Christian Institute, is now at Pilgrim Place, Claremont, California.

1906. *Thorwald Johansen's* present address is 571 Monroe Place, Ridgefield, New Jersey.

1902. *Fred Roy Bush*, whose father, F. W. Bush, was graduated from the Seminary in 1871, is living in retirement in Rochester 11, New York, Route 5.

1898. This year is the fiftieth anniversary of the class of 1898. In addition to *Mr. Henry J. Condit*, now pastor of First Church, Closter, New Jersey, word has been received from *W. F. Essig*, who retired on September 1 from St. Peter's Church, Beavercreek, Oregon, after fifty years in the active pastorate; and *Robert S. Osgood*, who at the age of seventy-five has just assumed duties on the staff of the American Board mission in Mexico with *Connie* and *Larry Stanton*, two young graduates of C.T.S. Mr. Osgood writes: "For the past three years I have been living in La Mesa, California, and have had several pleasant contacts with *Harry M. Painter*, another '98er. . . . Now I find myself in the position of being able to give a little more service here among the Mexicans." Address: Colegio "El Pacifico," Calle Cruz No. 2, Mazatlan, Sinaloa, Mexico.

The Editors wish to extend their congratulations to all the members of this class and to salute these and all others who are giving such long and distinguished service in the ministry.

1895. *W. H. Hopkins* is carrying on an extension ministry for the Claremont, California, Church, ministering to the old, the sick, and the lonely.

1893. *Victor Brown*, minister of the Eaton Rapids Church in Michigan, is engaged in leading an extensive program of church building following a disastrous flood and fire at Eastertime in 1947.

In Memoriam

1889. *Harry A. Cotton*, one of the oldest of the Seminary's alumni, who had graced many a Commencement season with his youthful and enthusiastic personality, died on June 11, 1948, at Springfield, Illinois. Born in Hartford, Connecticut, in 1860, he graduated from Drury College and Chicago Seminary and served as a missionary in Angola, Africa, until 1892. On his return to the United States he had pastorates at Crocker and Iberia, Missouri; and at Godfrey, Loda, Chesterfield, East St. Louis, Dover, Mazon, and Warrensburg, Illinois. Burial was in Illini Church Cemetery. Roy W. Merrifield and W. Ernest Schlaretzki conducted the funeral service. The latter writes: "His chief characteristic was a huge friendliness to all people, which sharpened itself into an absorbing interest in the churches and the pastors. Many ministers will carry in their hearts the memory of the personal thoughtfulness of this servant and lover of God." Mr. Cotton is survived by four children: William J., Horace G., Helen, and Sidney B. Cotton.

1891. *Zwingle H. Smith* died at Pinecastle, Florida, on August 2, 1948. He was ninety-two years old. He held pastorates in Appleton and Oshkosh, Wisconsin, and St. Cloud, Florida. He is survived by his wife.

1894. *Herbert Wright Gates* died February 8, 1948, at Newton Center, Massachusetts. He was born in Geneva, Illinois, in 1868, graduated from Amherst College in 1890 and from Chicago Seminary, where he served as librarian and taught religious education until 1904. He spent six years in Y.M.C.A. work and ten years as director of religious education at the Brick Presbyterian Church in Rochester, New York. For his outstanding leadership in his field he had conferred upon him the degree of Doctor of Divinity by the Seminary on June 4, 1919. From 1920 until his retirement in 1938 he was education secretary and later general secretary of the Education Society. His wife, Mrs. Harriet K. Gates, survives him. Her home is in Newton Center, Massachusetts.

1896. *Robert E. Todd*, who studied at the Seminary and was a settlement worker in Chicago Commons from 1895 to 1904, died on May 18, 1948. During the later years of his life he was a consultant on housing and health problems in American communities. His wife, who survives him, Mrs. Henrietta E. Todd, lives at 24 Cone Street, Hartford 5, Connecticut.

1899. *Robert W. Gammon*, known and beloved throughout Congregationalism, died in Oak Park, Illinois, on February 27, 1948. He was born in Missouri in 1867, graduated from Earlham College in 1895, and then from Chicago Seminary. He held one pastorate with the Friends and was ordained a Congregational minister in 1898. He served churches in Big Rock, Illinois, Pueblo, Colorado, and Decatur, Illinois, and then became western representative of the Education Society in 1911. After his retirement in 1935 he accepted responsibility as secretary for ministerial placement. He was for many years a member of the Advisory Committee of the Seminary and of the Advisory Board of Chicago Association. Dr. Gammon is survived by his wife, the former Sally McDermott, whom he married on November 23, 1947. Dr. Gammon left with all who knew him the priceless memory of a warm, saintly, and radiant Christian spirit.

1903. *Emil O. Swanson*, who attended Chicago Seminary in 1903 and completed his seminary course at Yale, died on May 8, 1948. He was born in Sweden in 1875, graduated from North Park College, and after his ordination served churches in Connecticut and Massachusetts.

1910. *Karl F. O. Mueller* died on January 8, 1948. He was born in Germany in 1877, graduated from Wheaton College and from Chicago Seminary, and served pastorates in Walla Walla, Washington, and Chicago.

BOOK REVIEWS

Christ and His Gospel in Recent Art

By Albert E. Bailey. Scribner's, 1948. xx+132 pp. $2.00.

Thirty-two full-page reproductions, six by nine inches, together with three pages of interpretation for each picture, and a general introduction outlining suggested methods for using them effectively in the work of the minister and religious educator make up this admirable volume. As the title indicates, the pictures and sculptures are all the work of nineteenth- and twentieth-century artists, including von Unde, von Gebhardt, Seligmann, Burne-Jones, Bernand, Sargent, Hoffman, Rivera, and several lesser known. Dr. Bailey groups them under two general heads, "The Life" and "The Gospel," with appropriate subdivisions under each.

Not being a painter or a sculptor, I hesitated about accepting the responsibility for reviewing such a book. But Dr. Bailey's opening sentence disarmed me. "This book has been prepared for the general public," he wrote. Well, I couldn't deny that I'm a member of the general public. So I made an experiment. I first examined carefully several of the pictures before I read any of his interpretations. In each picture I studied the characters, the grouping, the expressions, the focus of lighting, etc. Next, I tried to state in my own words what the artist had tried to convey. Then I read Dr. Bailey's interpretation. In nearly every case he had discovered several times as much as I had seen. As I looked again at each picture, it took on new dimensions and a deeper meaning. What Dr. Bailey did for me he will doubtless do for thousands of others. In fact, he's been doing it for many years and has gained the reputation of being one of our ablest teachers in the field of art.

To make his work even more helpful the publishers have bound it so that it opens flat and can thus be used conveniently in any projector that reflects flat pictures upon a screen. Further, lantern slides for all the pictures are available and the distributors' addresses given.

All in all, it's a thoroughly practical implement for use with adolescents and adults in visualizing the greatest story ever told.

Fred Eastman

The Grand Inquisitor

By Fyodor Dostoevsky. Translated by Constance Garnett. Illustrated by Fritz Eichenberg. Commentary by William Hubben. A Haddam House Book. Association Press, 1948. 50 pp. $1.50.

Haddam House in less than three years has established an enviable reputation as publishers of short but vital books dealing with the moral and religious problems of young men and women. James H. Nichols' *Primer for Protestants*, Robert E. Fitch's *Preface to Ethical Thinking*, and Robert L. Shinn's *Beyond This Darkness* are conspicuous examples.

Now comes this short story extracted from Dostoevsky's *The Brothers Karamazov*. It is a profound and moving dramatic fantasy relating an incident in the imagined return of Christ to earth at the time of the Spanish inquisition. At the behest of the Grand Inquisitor, Christ is cast into prison. There the Grand Inquisitor visits him and berates him for his return but chiefly for his folly in originally proclaiming a gospel of spiritual freedom. Weak and sinful man, according to the Inquisitor, does not want freedom—it is too difficult, requires of him too many choices. Instead, man wants bread for his body; miracle, mystery, and authority for his soul; and a universal state for his political and social security. Christ had rejected all these when "the wise and dread spirit" (the Tempter) had offered them to him in the wilderness. But the church had accepted them and made them the cornerstone of its structure, asking nothing in return—except that man place his freedom in its hands.

What can Christ do about it? As for this Inquisitor—who was he in the fifteenth century? A cardinal? An atheist? Or both? And who is he in the twentieth century? Dostoevsky's penetrating insight sheds the revealing light of apocalyptic vision on these questions.

And William Hubben's illuminating reflections bring out their pertinence for our own day. Thousands of sermons have been preached upon the temptations of Christ and their relation to man's freedom. To your reviewer, no treatment he has heard equals Dostoevsky's in convincing power.

FRED EASTMAN

THE CHURCH, THE GOSPEL AND WAR

Edited by Rufus M. Jones. Harper, 1948. 169 pp. $2.00.

As long as pacifists read only pacifist books, and nonpacifists read only nonpacifists books, neither group will understand the other. No pacifist will need urging to read this collection of essays by twelve of the most outstanding religious writers in England and America. Any nonpacifist who has assumed that a pacifist is "unrealistic" or "sentimental" or "impractical" and that he "doesn't believe in the use of force" should be warned against reading it, for it will prove too upsetting. But if anyone on either side wants a clear and succinct statement of the Christian pacifist faith, he will find it in the Introduction by Rufus Jones and in the following short essays: "The Renunciation of War," by Charles E. Raven; "The Gospel Basis of Pacifism," by C. Paul Gliddon; "The Philosophy of Christian Pacifism," by Percy Hartill; and "The Christian and War," by Herbert H. Farmer. And if he wants to learn the position of the church through the centuries concerning war, he will find it in these essays: "The Early Church and War," by Roland H. Bainton; "Christianity and the Peace Movement," by Kenneth Scott Latourette; "Military Necessity," by Laurence Housman; "Just Wars and the Theologians," by Edward Ingraham Watkin; "Modern War and the World Christian Mission," by Charles W. Iglehart; "Atomic Slaughter Confronts the Churches," by Kirby Page; and "The Church Must Renounce War," by Evelyn Underhill.

Editing this volume was one of the last public services of Rufus Jones, who died about the time it appeared from the press.

FRED EASTMAN

CHRISTIAN APOLOGETICS

By Alan Richardson. Harper, 1947. 256 pp. $3.00.

This work by the canon of Durham Cathedral marks a distinct advance in the discussion of faith and reason. The author understands apologetics as the inquiry which seeks to show the grounds upon which the Christian faith is held to be true; and he regards the questions of the tests of truth and the related problem of the scientific character of theology as the heart of the matter.

What makes Richardson's contribution so important is that he recovers for Christian thought a theological tradition which has been too much neglected in recent discussion. This is the Augustinian tradition of mystical rationalism in which faith always precedes understanding but in which faith is understood as participation in that illumination of the mind which God himself gives and through which he makes us capable of understanding his truth. Richardson returns again and again to the same Augustinian image: "Faith is caused by the shining of the Sun of Truth upon the eyes of our minds, and this is what makes man rational" (p. 78). In this sense, he concludes, reason must always be justified by faith.

In elaborating this position, Richardson argues that all human knowing involves some prior principle of judgment and evaluation which is analogous to the "faith-principle" by which Christianity claims to discover the fundamental intelligibility of the world. But there are many world views—Marxist, liberal, humanist, Buddhist. On what grounds can Christianity claim superiority?

The author's answer is twofold. First, the Christian church exists as a datum to be explained. To examine this datum empirically and to consider what categories are adequate to explain its existence is the special task of theology. "Theology is the science which seeks to formulate categories by which the phenomena of Church existence may be understood" (p. 51). And theology stands or falls with the category of revelation (p. 57). In spite of Richardson's straightforward exposition, the question remains whether the introduction of the category of revelation is of such character that what it interprets can still be said to be the

subject of scientific inquiry. This question is not wholly satisfactorily answered in the text, though it is approached in the second part of the answer to the problem of the truth of Christianity.

The second part of the thesis is that the Christian faith principle makes the whole of the world more intelligible than does any other. Actually Richardson asserts here an idealistic-philosophical criterion of truth. "Since we can never know directly the facts which happened the right principle of interpretation in history will be the one which gives us the most satisfactorily reasonable account of the events of history" (p. 147). To many this will seem to put a philosophical criterion above the faith principle as a last court of appeal; and thus the characteristic problem of the Augustinian tradition reappears.

The treatment is rich in historical material and in reference to contemporary theological literature. The author gives a balanced discussion of the relation of general and special revelation. The discussion of miracles as evidence of revelation has somewhat the appearance of special pleading in favor of the Anglican interpretation of the credal tradition. However, in his last paragraphs on this theme Richardson leaves the determination of what a miracle is so vague that it is hard to judge the significance of the argument. He gives a vigorous refutation of the charge of "ideology" as it is leveled against religion, though he tends to dispose of the argument by general statements rather than specific reasoning. Ministers particularly will be interested by the discussion of ideology in relation to the liturgy and in Richardson's claim that the traditional liturgies transcend ideological interests by excluding particular political and social prejudices. His thesis is not wholly convincing when one remembers that the point about ideology is that it is essentially unconscious and that *any* symbols may function to support a particular interest. But, still, there is here a needed warning against making the Christian liturgy into a rehearsal of political attitudes. There are very wise pages on the nature of biblical inspiration. The reviewer hopes that these comments suggest the rich theological discussion to be found in this book. And it is especially gratifying to find that the search for the union of faith and reason, which runs from Augustine, through Richard Hooker to Richardson and Leonard Hodgson, is being carried forward with such vigor.

DANIEL D. WILLIAMS

THE RECONSTRUCTION OF HUMANITY

By Pitirim A. Sorokin. Beacon Press, 1948. 247 pp. $3.00.

Professor Sorokin has apparently given up the thesis of his "crisis of our age" that progress from our sensate and decadent culture to a better idealistic culture is virtually assured. Now he says bluntly that humanity must achieve a new level of spirituality, or it will surely collapse in an atomic war.

In the present book he presents his outline of a plan for humanity's salvation. He has no inhibitions about stating his evaluation of his plan. "If this plan for personal, social, and cultural transformation is carried through, international and civil wars are likely to be eliminated, interpersonal and intergroup conflicts largely abolished, vast creative forces released, and an unprecedented renaissance of human values ushered in" (Preface).

Few will fail to read on after that introduction; but it is this reviewer's judgment that the readers are in for a considerable letdown. In the next section Sorokin presents a radical criticism of all existent plans for bettering the world. He offers sharp criticism of capitalism, world-government schemes, religious panaceas, and others, making us all the more eager to know what he would substitute. Against all such plans he argues that they overlook the necessity of "altruistic" norms and behavior, and he says that such norms are possible "only under certain cultural and social conditions."

When he comes to stating these conditions, there appears a startling turn in the argument. The conditions seem to be that humanity should start practicing altruism. How is this to be brought about? Sorokin candidly says that we know very little about how altruism is produced. Where he does look hopefully is to the mysticism of the superconscious which he finds present in Christian mysticism, Yogi systems, and other approaches to the Infinite Manifold.

It is worth noting that the book is dedicated to the "deathless Mohandas K. Ghandi." In short, apart from the exploration of some rather esoteric types of mysticism which he indiscriminately lumps together, Sorokin's "plan" seems to boil down to the assertion that humanity needs to find a plan for developing altruism.

In spite of the high praise which this book has apparently received from distinguished intellectual leaders, I cannot avoid the conclusion that, although Sorokin expresses an idealistic and, in general terms, valid criticism of our culture, and although he exhibits a tremendous will to find a solution of humanity's problems, he makes only vague and unsupported generalizations. His references to his scientific studies ill conceal the naïveté and superficiality of his remedies, and there is an astonishing failure to consider the significance of such realistic critiques of modern life as those of Toynbee, Niebuhr, and Berdyaev.

It would be a mistake to assess the significance of Sorokin's books simply on the basis of their intellectual superficiality. They do bring a sharp reminder that the hunger for faith is far more widespread today than we often dare to believe. One wishes that hunger could be satisfied in relation to a far more trenchant use of our best knowledge of man than Sorokin has yet given us.

DANIEL D. WILLIAMS

ONE-ACT PLAYS OF SPIRITUAL POWER

Selected and edited by Fred Eastman. Walter H. Baker Co., 1948. 196 pp. $3.00.

The compiler of these plays needs no introduction to REGISTER readers or to those interested in religious drama throughout this nation. It is surprising what a few pages of properly written drama can do to one's feelings. I have read all these plays and have been stirred by the message each conveys. They are all different, though three have to do with immortality, one with sudden war, two are based on biblical themes or incidents, another is placed in a mission setting, and still another is from "The Eternal Light" radio series. The time of the plays stretches all the way from "Long, long ago" to this atomic age. I want to give the names of the playwrights which appear in this volume, for those of you who have had anything to do with dramatics will be glad to greet old friends and to make new ones: Louis N. Ridenour ("Pilot Lights of the Apocalypse"), Fred Eastman ("American Saint of Democracy"), Thornton Wilder ("The Flight into Egypt"), Mary Hamlin ("He Came Seeing"), Esther Willard Bates ("A Cloud of Witnesses"), Percival Wilde ("What Never Dies"), Edna A. Baldwin ("Ba Thane"), Morton Wishengrad ("The Thief and the Hangman"), Dorothy C. Allan ("Easter Wings"), and Dorothy Clarke Wilson ("Sergeant Smith Returns"). The compiler contributes a brief preface in which he raises and answers the question: What is a play of spiritual power?

This reviewer has had the further advantage of seeing one of these plays produced. Fred Eastman's "American Saint of Democracy" has humor, sustained interest, and an undercurrent of genuine practical Christianity at work as it presents an incident out of the life of John Woolman. This play alone is worth the book, but you get in addition nine others for your money.

MERVIN M. DEEMS

BISHOP BRENT

By Alexander C. Zabriskie. Westminster Press, 1948. 218 pp. $3.75.

As the subtitle of this book suggests, Charles H. Brent was a "Crusader for Christian Unity." Out of his early ministry at St. Stephen's in the slums of Boston, out of his missionary service as bishop of the Philippines, and connected with his experience as Senior Headquarter's Chaplain, A.E.F., came a vision of the church catholic which was greater than any one communion. But even more important to Bishop Brent was the conception of the Kingdom of God and the church's relation to it. "Brent envisaged a Great Society of God's children and servants through whose corporate life He would carry on his saving and reconciling work on earth" (p. 158). The basis of this society or church catholic would be the Lambeth Quadrilateral. The bishop was always loyal to his own church, but he saw it as a part—not the totality—of

Christendom and not even as an end in itself. Moving spirit behind and through the World Conference on Faith and Order at Lausanne, Brent's wide interests also included the Stockholm Conference, the Federal Council of Churches, and the League of Nations' control of the opium traffic. The author tells his story simply but effectively, using the bishop's diaries as source material. This book is valuable to all ministers who are thinking in terms of the wider fellowship, and, in genuine ecumenical spirit, it is published by the Westminster Press.

MERVIN M. DEEMS

THE CHRISTIAN OUTLOOK

By Kenneth Scott Latourette. Harper, 1948. 229 pp. $2.50.

This is a forceful, convincing, heartening book. Out of his vast knowledge of the history of the expansion of Christianity, Professor Latourette faces the problems confronting religion today and foresees the possibility of further advance. This progress is not inevitable, nor will any one phase of Christianity suffice, and the expression of the faith of Christianity of the future will probably differ from that which we know. The author confronts the dangers to Christianity today but believes that, because the Gospel is living and because genuine Christianity is never totally confined within any one culture, there is great hope for Protestantism in the future and for the ecumenical spirit. Ministers will find in every chapter many "quotable quotes" which they will wish to use in sermons, for this is the best writing yet, in this reviewer's opinion, to come from the pen of Professor Latourette.

MERVIN M. DEEMS

THE AMERICAN CHURCHES: AN INTERPRETATION

By William Warren Sweet. Abingdon-Cokesbury, 1947. 153 pp. $1.50.

In 1946 Dr. Sweet delivered the Beckly Lecture in England, in which he sought to interpret American Christianity. Growing out of that lectureship are the seven chapters of this book. The most competent American church historian of our day, who has done more than anyone else to throw the spotlight of American history upon our national religious scene, shows how the churches won the West; what part revivalism played; how the denominations multiplied; what happened to the Negro; the important place held by Roman Catholicism in the United States; and by what right activism has become part of the American tradition. In terse, direct language the author interprets American Christianity; nor is he ashamed of its development.

MERVIN M. DEEMS

THEODORE PARKER, YANKEE CRUSADER

By Henry Steele Commager. Beacon Press, 1947. 339 pp. $3.00.

This was a good book when first published a dozen years ago. It is still a good book. Parker was a pugnacious prophet and a hard-hitting theologian, with a remarkable power of public prayer. Whoever takes a stand on the platform of liberalism in religion will find this man, a second-generation American liberal, still in many ways a contemporary giant.

Professor Commager sympathizes deeply with Parker's concern for eternal values and the timelessness of the moral law. It is to Parker's social gospel, however, that he devotes most of his book.

ARTHUR CUSHMAN MCGIFFERT, JR.

TOWARD A MORE EFFICIENT CHURCH

By William H. Leach. Revell, 1948. 123 pp. $1.50.

No longer is any proof needed that ministers must face the threefold responsibility of preaching, pastoral work, and executive leadership. The time has passed when it was felt that to carry the business responsibilities of one's church would diminish a pastor's prophetic vision or "chain divinity to a desk." The question is: Where may ministers find guidance to the solution of their administration problems?

Toward a More Efficient Church, by Dr. Leach, is one of the answers. It is not a complete book, but it is a thought-provoking treatise of the minister as an executive, of unity in administration of the church program,

of provision for an adequate church building, and of a plan for more democratic financing of the budget. "Economic necessity has done a great deal to force individuals who are not temperamentally qualified for leadership to recognize that the church is an organization," says Dr. Leach, "and that an organization must have form and executive procedure." One does not need to agree fully with Dr. Leach to appreciate the value of his suggestions, which are given sincerely and freely from his own experience and observation. At the end of each chapter there are questions and answers covering practical problems which are present in almost every church. This book is commended to all who feel the need of help on the business administration of the church.

ROBERT CASHMAN

THE CHRISTIAN WAY IN RACE RELATIONS

Edited by William Stuart Nelson. Harper, 1948. 256 pp. $2.50.

This symposium under the editorship of William Stuart Nelson performs a needed service. The resources of Christianity, its faith and practice, are substantially summarized and appraised as they bear upon the relations and tensions between races.

Though the various divisions may not have been treated with equal thoroughness and though there is some repetition, which is almost inevitable in such a treatment, there is nevertheless a wealth of material covering many phases of this complex and cancerous condition in contemporary life. Following an analysis of the present situation and then a review of the Christian criteria, there appears a series of diagnoses entitled "Basic Difficulties" dealing with economics, politics, and social practices. There follows a documentary account of the way in which Christian institutions, colleges, Y.M.C.A.'s and Y.W.C.A.'s, and social and civic organizations have dealt and are dealing with the issues. This may not constitute exciting, but it is highly revealing, reading. Finally, attention is focused on the personal and social implications of the Christian faith with all its elements of judgment and hope.

Here is a fountain of strength and wisdom providing vigorous support to any who desire to resolve a diabolic situation. It will also make rightfully uncomfortable those who do not know the depth of the issues involved. Ministers and professors will find this book a valuable ally in interpreting to lay people the nature of the problem. What is more important, it also suggests tools for reconstruction.

VICTOR OBENHAUS

EPISTLE TO WHITE CHRISTIANS

By Fred D. Wentzel. Christian Education Press, 1948. 96 pp. $1.50.

The sociology and anthropology of race have been exhaustively explored. Its theology has in recent years been brilliantly and convincingly interpreted. Now fortunately there is appearing a new and much-needed type of contribution specifically interpreting the practical implications of the Christian faith in race relations.

Epistle to White Christians is more than a handbook. It is the Gospel made relevant. The old bromides and rationalizing caution are caused to wither beneath the Light from which the church derives its life. A beautiful and sensitive use of scriptural paraphrasing coupled with appropriate illustrations from the writer's extensive experience serves to create a vivid sense of urgency and timeliness.

Whether a church is involved in population movements or not, every member thereof would be the richer for close familiarity with the compelling insights and encouragement of this little book. For ministers it provides excellent resources in lifting to its proper perspective the church's most glaring weakness.

VICTOR OBENHAUS

ON OUR OWN DOORSTEP

By Frank S. Mead. Friendship Press, 1948. 167 pp. $1.50.

The secretaries of the Missionary Education Movement, through the Friendship Press, are doing a magnificent task in the production of missionary educational and inspirational literature for all the churches of the cooperat-

ing denominations. *On Our Own Doorstep* by Frank S. Mead is unusually instructive and creative in its approach. The chapters cover Hawaii, Alaska, the Panama Canal Zone, the Virgin Islands, and Puerto Rico. The approach is descriptive and historical with proper generalizaton regarding the need and role of missions. It concludes with a statement of five challenges for the future: imperialism, comprehensive faith, new unity, indigenous church, and continuing responsibility.

SAMUEL C. KINCHELOE

MAGIC, SCIENCE AND RELIGION AND OTHER ESSAYS

By Bronislaw Malinowski. Free Press, 1948. 327 pp. $2.75.

The earlier essays of Malinowski on magic, science, religion, language, and war have been selected by Robert Redfield, head of the department of anthropology of the University of Chicago. This fact guarantees a certain expertness of selection. Mr. Redfield also writes an introduction to these essays. It is his judgment that "no writer of our times has done more than Bronislaw Malinowski to bring together in simple comprehension the warm reality of human living and the cool abstractions of science." As he points out, Malinowski's gift was double. "It consisted both in the genius given usually to artists and in the scientist's power to see and declare the universal in the particular." Malinowski worked on the assumption that there are common human nature traits and that there is a universal culture-pattern. If we grant his assumption, the revelations he makes to us from the study of the Trobrianders become significant. This work should be especially interesting to sociologists who have some concern for religion and to people working in the field of religion who have a sociological slant. In learning about the Trobriand Islanders, we learn something of the life of common humanity.

This volume is especially useful to all who are interested in the sociology of religion. Malinowski does more than other writers to develop the concepts of religion, magic, science, rite, and myth. It is his thesis that myth has a significant role in life. In his words, "the thesis of the present is that an intimate connection exists between the word, the mythos, the sacred tales of a tribe, on the one hand, and their ritual acts, their moral deeds, their social organization, and even their practical activities, on the other" (p. 74).

Contrary to the statement of certain anthropologists, Malinowski holds that in the primitive world there is both the sacred region of cult and belief and the profane world of practical activities and rational outlook. His illustrations seem to support his thesis, at least as far as the Trobriand Islanders are concerned. Most social scientists recognize the danger in making their generalizations from the study of a single society. If one cannot accept all of Malinowski's generalizations given in the last two volumes which have been published since his death, he may nevertheless receive valuable hypotheses and clues from these concrete studies. At first glance one might think that the study of the Trobriand Islanders of New Guinea is far from any practical consequences or understanding of our life. When one reads this volume, however, he feels that Malinowski is telling him things which can be seen everywhere.

SAMUEL C. KINCHELOE

THE BIBLE IN THE CHURCH: A SHORT HISTORY OF INTERPRETATION

By Robert M. Grant. Macmillan, 1948. 190 pp. $2.50.

For some time we have needed a new history of the interpretation of the Bible in English. The new interest in biblical theology and the consequent discussions of method and approach have drawn our attention once more not only to the biblical interpretation of the Reformers but to that of the early church. There have also been advances in our understanding of Jesus' use of the Scriptures as well as that of Paul. Professor Grant has been making a special study of the hermeneutics in the early church and is also much interested in the various attitudes to the Bible today of Roman Catholics, liberals and neo-orthodox. The present work is a valuable brief introduction to the whole story of interpretation through the centuries. The treatment is re-

gretably compressed especially in the modern period, but pastors and students will find the sections on interpretation in the New Testament period and in the present situation of notable value, and the connections throughout are illuminating. The great issue today turns on the limitations of the historical method and the proposal of neo-orthodoxy to supply the need. Professor Grant's discussion of this matter in the light of the past, while tantalizingly brief, is valuable and can be supplemented by the useful bibliography appended.

AMOS N. WILDER

THE JESUS OF THE PARABLES

By Charles W. F. Smith. Westminster Press, 1948. 298 pp. $3.00.

The author is a pastor and lecturer at the Episcopal Theological School in Cambridge. His aim here is to illuminate the parables for the nonspecialist and particularly to correct their current misuse in preaching. His main thesis is that they should be seen in Jesus' life-situation as the weapons they were in his hands. Homiletic use should be governed by their original role in his campaign. The author cannot be praised highly enough for either his judicious scholarly procedure, his insight, or his easy clarity of exposition. Along with recent books by Quimby on the Fourth Gospel and Burnet on Revelation (reviewed in the REGISTER recently), it will be of splendid value to Christian workers.

AMOS N. WILDER

PAUL AS EXPERIENT

By Henry Burton Sharman. Harper, 1945, 1947.

This is a small set of studies of selected passages from Paul's letters similar in method to the author's *Studies in Jesus as Teacher*. After a Socratic fashion Dr. Sharman pushes the student to a searching study of the deepest themes of the Apostle. The particular aim here is to uncover the exact and full sense of the attitude named by Paul as "faith," and the questions point to the idea of the death of the self or natural will as an important part of what is implied. The little book will be very significant for any who will give it the rigorous group study that the Sharman method prefers.

AMOS N. WILDER

LETTERS TO YOUNG CHURCHES: A TRANSLATION OF THE NEW TESTAMENT EPISTLES

By J. B. Phillips. Introduction by C. S. Lewis. Macmillan, 1948. 224 pp. $2.50.

The translator, a minister of the Church of England, limits himself here to the Epistles because, as he believes, while many are moderately familiar with the Four Gospels, they have "not even a nodding acquaintance with the 'epistles' and probably regard them as obscure and 'difficult.'" His aim is to give a fluent version in modern speech, occasionally using some freedom of paraphrase. The translation is based on "the Greek text used in the 1881 Revision," i.e., the English Revised Version. The task has been carefully performed. The scholarship is competent, and the English is readable and telling. Difficult writings like the Epistle to the Ephesians take on quite a new appeal for the modern reader. The present version can be used for its stimulating quality but lacks the precision and authority of the Goodspeed translation. Unfortunately, too, the brief introductions to the Epistles represent a conventional and dated criticism. Moreover, certain crucial passages in Romans and other letters are not rendered in a fully satisfying way. The short Introduction by C. S. Lewis is superlatively written. His plea for modern-speech translation as against the Authorized Version is trenchant.

AMOS N. WILDER

THE RELIGION OF MATURITY

By John Wick Bowman. Abingdon-Cokesbury, 1948. 315 pp. $3.00.

This work has three aspects which are united with some difficulty: (1) survey of the Jewish parties and institutions in the time of Jesus; (2) a homiletical theme indicated by the title; and (3) an argument continued from the author's earlier book, *The Intention of*

Jesus with regard to the eschatology and messianic consciousness of Jesus. The popular aspects of Jewish religion, defined as "altar" (temple and priests), "book" (synagogue and scribes), and "throne" (apocalyptic literature and teaching), are treated together with Jesus' attitude to each; and "mature" religion is defined as the revelation of the Word in Jesus. This carries a warning against any recrudescense of these immature strains of Judaism in Christianity. Here there is a criticism of ritualism, scientism and intellectualism, and neo-orthodoxy and apocalypticism, respectively. There is much close study in the historical sections, though the debatable areas here might better have been presented in a work addressed more exclusively to scholars. The present reviewer cannot but feel that the anti-apocalyptic interpretation of Jesus is overstated and that the view here of Jesus' messianic consciousness remains very dubious. The prominent award given to the book is perhaps symptomatic of the present resistance of pastors and churches to the general conclusions of New Testament scholarship in these matters. The layman cannot accept it that Jesus taught the near end of the age, and he desires more confidence as to Jesus' claims for himself than the evidence warrants. Dr. Bowman's case for these views is carefully marshalled in his two books, but, as in the case of C. J. Cadoux and William Manson, it hardly carries conviction.

AMOS N. WILDER

GREATER SHORT WORKS OF PASCAL

Translated with an Introduction by Emile Cailliet and John G. Blankenagel. Westminster Press, 1948. 231 pp. $4.50.

Emile Cailliet, this generation's outstanding authority on Blaise Pascal, offers this compilation as a practical companion to the *Provincial Letters* and the *Pensées*. In this aim the book succeeds. Whereas previous publications of Pascal's shorter works have been exhaustive and therefore too bulky for the average personal library, or have been small collections of a few choice writings, the present volume is so arranged that it is virtually an autobiography of Pascal from the age of twenty to his death at thirty-nine. This character of the volume is aided and heightened by the valuable Introduction, which is marred only by its climax, a comparison of Pascal with Kierkegaard. There is some similarity of general life-career and episode between the men. Both attacked intrenched ecclesiasticism, and both can be called existentialists. But where Kierkegaard reveals inward torture and anguish, Pascal reveals the deepest serenity. Unlike the Dane, the Frenchman knew no crippled ardor. In the transmutation of his zeal from worldly to religious concerns he is more comparable to John Donne. In interests, passion, and clarity of thought—not to mention his psychology of religion with its distinction between reason and religious insight—Pascal is equally to be compared with Whitehead. The richness of Pascal's personality, above all a capacity for human affection to which Kierkegaard could never rise, are all apparent in the works printed in this book. The Introduction should either have used more numerous comparisons or let Pascal's rich personality speak for itself.

WILLIAM B. BLAKEMORE, JR.

REFLECTIONS OF THE SPIRIT

By Winnifred Wygal. Woman's Press, 1948. 200 pp. $2.00.

This is a resource and work book compiled in response to the growing demand for help in the life of the spirit. It may be used either as a journal of the spirit for bedside reading and note-jotting or as a resource for public worship. Blank pages are provided for notes and additional worship aids. The Sulpician Method of Meditation is printed as a suggestive guide for the novice in the experience of sustained personal worship.

The material is grouped in twenty-three chapters under five major headings: "The Worshipper's Citadel," "Ways into the Life of the Spirit," "Time and Eternity," "Some Christian Holy Days," and "Public Religious Living." Each chapter includes an interpretative meditation and prayers written by Miss Wygal, two or three pages of relevant quotations appropriate for adapting to liturgical use, and a list of hymns from which to select in formulating a worship service. The compiler is

magnificently catholic in her sources, which range from Kierkegaard to Debs, from Genesis to James Nichols, and from Thomas à Kempis to Bartelomeo Vanzetti. Miss Wygal has found devotionally valuable material in unexpected places but without any sense of straining to discover the devotional quality in men whose renown has been primarily in other areas of life. Her own writing in the volume reflects on Miss Wygal's part a capacity to share the significant aspects of her life and her reading and to lead her readers along the devotional way.

WILLIAM B. BLAKEMORE, JR.

THE WIT AND WISDOM OF WHITEHEAD

Compiled by A. H. Johnson. Beacon Press, 1947. xi+102 pp. $2.50.

This interesting but tantalizingly short book is a happy contribution to the growing Whiteheadian literature. In addition to a fairly complete and well-written biography of Whitehead, it consists of a series of nontechnical quotations from Whitehead's writings arranged under several headings, such as science, morality, social philosophy, philosophy of history, religion, and education.

These quotations, drawn from nearly all of Whitehead's works, are notable for their forceful, penetrating, quotable, epigrammatic, and stylistic qualities. To my mind they illustrate the wisdom, the wide and concrete understanding, more than the wit of Whitehead. Their meaning is accessible to all, not merely to the specialized student.

The author is a keen and thorough student of Whitehead's writings. To this extent, his selections can be trusted. They are truly representative. While some statements require their contexts for full understanding, most of them are complete units and self-explanatory.

This collection is valuable in itself. But two warnings should be given: It is not an exposition or outline or summary of Whitehead's philosophy. Neither is it a substitute for a firsthand reading of Whitehead's works. These quotations are choice evidences of his greatness, but their value increases the more one becomes acquainted with the original writings.

BERNARD M. LOOMER

THE HEATHENS: PRIMITIVE MAN AND HIS RELIGIONS

By William Howell. Doubleday, 1948. 306 pp. $3.75.

This is an appealing presentation of religion in primitive societies. The author, professor of anthropology at the University of Wisconsin, addresses himself not so much to the experts in the field but to a wider audience. His acquaintance with recent work done by specialists in primitive civilizations is solid and comprehensive. Differing from many anthropologists, he reviews the religion of primitive man sympathetically. Not only the facts but their meanings interest him. So he sees the pitfalls of a pragmatic or exclusively functional understanding of religion. The light touch with which this book is written should not deceive us with regard to the serious purpose of the author.

The Table of Contents includes all the topics on which we expect information from the student of primitive cults: mana, taboo, divination, witchcraft, souls, ancestor worship, demons, and gods. These notions and practices are richly illustrated with examples from Australia, Oceania, Africa, the American Indian, and primitive Asia. But the author has taken care not to confuse the reader with too great a mass of material and detail. He is entertaining while he informs. He has no ax to grind and does not subscribe to any of the one-sided theories so popular among the students of primitive folks. Ministers and laymen will enjoy this book, which treats a subject still too little known and yet eminently interesting. Sixteen pages of illustrations accompany the text.

JOACHIM WACH

CHURCH, LAW AND SOCIETY

By Gustaf Aulén. Scribner's, 1948. viii+114 pp. $2.00.

The author examines the relation of the church to society and of both to the "Law of God," conceived as a vital link between the two and defined as a universally operating force expressive of the mind and will of God and coexisting with the Gospel. Deprecating

the passivity of pietism, the secularization of modernism, and the perfectionism of both as unsatisfactory, Bishop Aulén calls upon the church as custodian of the Word of God to re-examine its nature and purpose and to concern itself in the present dire world need with the establishment and maintenance of an effective supernatural order of right and justice, in which might must subserve right and justice must be universal and sovereign and inseparable from love. A valuable contribution to these ends has come, he feels, through the "realistic" and "radical" orientation of the "new theology," whose special emphases and interests include the divine *agapē*, the drama of God in history, the church, and the universal perspective of Christianity, and whose roots are in the teachings of the Reformers—Luther included—and, consequently, in the biblical message.

ALLEN P. WIKGREN

FROM FAILURE TO FULFILMENT

By John Martin. Macmillan, 1948. 168 pp. $2.00.

It has been left to an Englishman, John Martin, a man who is both a minister and a first-rate psychologist, to give us an excellent book on the value of psychology to religion and the value of religion to psychology. John Martin's experience in dealing with individual psychological problems extends over twenty years. Besides his contacts with numerous people in desperate need of fulfilment in his pastoral ministry, he was for nearly two years a chaplain in a "shell-shock" hospital, has been in charge of three centers of pastoral psychology, and was psychological adviser to a Ministry of Labour committee in his native England. As Dr. Leslie D. Weatherhead, an intimate friend of the author, points out in his Foreword to this work, the author is concerned not merely to psychoanalyze the patient but to establish a synthesis. "In suggesting how this synthesis may be established," says Dr. Weatherhead, "Mr. Martin's book excels." In Mr. Martin's own words, the aim of the book "is to indicate an approach that *begins* in a range of *normal* psychological facts and conceptions . . . and which through these, leads to a progressive appreciation of applied psychology in this realm of disturbance." But Mr. Martin is certain that psychology does not have the final word for the spirit of man. He sees no ultimate fulfilment apart from the spiritual ways of life that are at the heart of the Christian faith. "Worship, the prayer-life, the ministry of the Holy Spirit, the priesthood of all believers, the grace of the Sacraments, fellowship within the body of the church life which is the Body of Christ, the ministry of the Word, and outward service under the imprimatur of the central spiritual vision mediated by Jesus," he writes, "are all parts of that supreme fellowship that is of the essence of Christian life. Within such ways of life lie the final liberation, exaltation, and fulfilment of personality." Here is a book that ministers, young doctors, social workers, and all who are interested in the healing of the human soul might well read.

THOMAS LEROY CROSBY

La Grange, Illinois

THE CLOUD OF UNKNOWING

Harper, 1948. 145 pp. $1.50.

Readers familiar with earlier editions of this devotional classic will rejoice in this latest interpretation prepared by an anonymous Quaker student. *The Cloud of Unknowing*, written by an unknown monk of the fourteenth century to an unknown youth, was intended to be a guide for those who longed to become perfect followers of Christ. This modern arrangement preserves the ideas and spirit of the original work but clothes them in language meaningful for today. The spiritual pilgrim "led by the leash of lovely longing" passes through three phases of growth—good works, meditation, and contemplation, the latter phase being the one in which man rises above himself and is "oned with God." It is significant that this book will be read in an age when man knows that he must be "oned with God" or perish. Those who search for God will find this book a "lamp unto their feet, and a light unto their path."

CHARLES F. JACOBS

Waterloo, Iowa

PRAYER AND THE COMMON LIFE

By Georgia Harkness. Abingdon-Cokesbury, 1948. 217 pp. $2.50.

This is a devotional book. Those who read it will find their hearts lifted up. This is a practical book. People who want to pray but don't know how will find here a guide to God. This is a prophetic book. It sets forth the kind of world worth working and praying for.

Under three main headings, "The Foundations of Prayer," "Methods of Prayer," and "The Fruits of Prayer," the author deals comprehensively with a theme so well known but so little understood. Laymen, as well as ministers, will find in this book answers to their deepest spiritual needs.

ARTHUR D. GRAY

Chicago

REINHOLD NIEBUHR: PROPHET FROM AMERICA

By D. R. Davies. Macmillan, 1948. 102 pp. $2.00.

Now among the *New York Times*'s list of "Should-Be Best Sellers," this book by an English vicar is an excellent short introduction to Niebuhr's thought for those who are still unacquainted with it or for those who have trouble understanding it. Though Davies is primarily concerned in this book with Niebuhr as a Christian revolutionary, he includes both biographical material and an able summary of the major theses of Niebuhr's theology. Of most interest, however, is his correlation of this material with Niebuhr's social theory. Davies is a wholehearted admirer of Niebuhr, and his analysis is uncritical except with respect to Niebuhr's neglect of a theory of the church.

PERRY LEFEVRE

Lancaster, Pennsylvania

A PASTORAL TRIUMPH

By Charles F. Kemp. Macmillan, 1948. 120 pp. $2.25.

Mr. Kemp, whose own ministry emphasizes pastoral counseling, treats in this book one of the greatest pastors of the Protestant church, Richard Baxter, a Puritan living at the time of Cromwell, Bunyan, and Milton. One is astounded at the insights of Baxter upon the necessity of personal contact with his people, in which he was more than modern, if it be true that 80 per cent of present-day ministers do no effective counseling work. Kemp draws out some of these insights and in seven interesting chapters shows how in Baxter's writings on counseling and in his work at Kidderminster he rendered a worthy account of his stewardship as a minister of the Gospel. The last two chapters attempt to show the relevance of Baxter's insights for the pastor today. The book gives an inspiring and useful account of this great pastor's work and is worth the reading and cost.

MERRILL L. HUTCHINS

Mount Carroll, Illinois

UNCLE JIMMY VERSUS CHRISTMAS A ONE-ACT PLAY

By Fred Eastman. Dramatic Publishing Co., 1948. 32 pp. 50 cents.

After I read this play I said to myself, "How can it be so delightfully simple, and yet so profound in its implications?" With only four characters, and an imaginary setting in the office of the Supervisor of the Sixty-sixth Legion of Recording Angels, Fred Eastman has given us a play which perfectly fits the genial mood of Christmas. And yet, for those with insight, it carries a powerful message for today's world. Subtly it points a way out of the contemporary dilemmas in which we find ourselves.

In the play we watch the character transformation of Uncle Jimmy, who had difficulty learning the art of giving with abandon—goodhearted farmer though he was. His wife's uncalculating generosity seemed like mere profligacy to him, until in the end he sees that in life we reap as we sow.

In most of Fred Eastman's plays the dramatic elements of conflict, suspense, choice, climax, solution, and emotion are heightened to a greater intensity. But here we have a jovial play, ideally suited for presentation to the kind of family audience that gathers in the average church for its annual Christmas program.

PERRY D. AVERY

Milwaukee, Wisconsin

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

Bible Study:	SMITH, C. F. W. The Jesus of the Parables
Church History and History:	BERDYAEV, NICOLAS. The Russian Idea COHEN, M. R. The Meaning of Human History HARMON, N. B. Organization of the Methodist Church *SWEET, W. W. The American Churches TOYNBEE, A. J. Civilization on Trial WEAVER, R. M. Ideas Have Consequences
Missions:	ECKHARDT, A. R. Christianity and the Children of Israel LATOURETTE, K. S. Tomorrow Is Here
Psychology:	BONNELL, J. S. Psychology for Pastor and People GESELL, ARNOLD. Studies in Child Development
Philosophy, Theology, and Science:	BOSLEY, H. A. Main Issues Confronting Christendom *BOWMAN, J. W. The Religion of Maturity FARMER, H. H. God and Men HEARD, GERALD. Is God Evident? KIERKEGAARD, SØREN. The Gospel of Suffering LECOMTE DU NOÜY, PIERRE. Human Destiny MICKLEM, NATHANIEL. The Doctrine of Our Redemption NORTHRUP, F. S. C. Logic of the Sciences and the Humanities THURMAN, HOWARD. The Negro Spiritual Speaks of Life and Death TILLICH, PAUL. The Protestant Era TRUEBLOOD, ELTON. Alternative to Futility VISSER' THOOFT, W. A. The Kingship of Christ
Practical Theology and Worship:	CHALMERS, A. K. High Wind at Noon HUNTER, E. A. The Small Town and Country Church LEACH, W. H. Protestant Church Building LUCCOCK, R. E. The Lost Gospel NEWTON, J. F. The One Great Church: Adventures of Faith PEPPER, G. W. An Analytical Index to the Book of Common Prayer PHILLIPS, D. B. (ed.). The Choice Is Always Ours SHOEMAKER, S. M. Revive Thy Church Beginning with Me TILLICH, PAUL. The Shaking of the Foundations

* Reviewed in this issue.

Social Ethics and Sociology of Religion:	BONTEMPS, ARNA Story of the Negro LINDSTROM, D. E. American Farmers' and Rural Organizations LOESCHER, F. S. The Protestant Church and the Negro McWILLIAMS, CAREY. A Mask for Privilege: Anti-Semitism in America ROSE, ARNOLD. The Negro in American Democracy SCHERER, PAUL. The Plight of Freedom WEAVER, R. C. The Negro Ghetto
Religious Education:	CHAPLIN, D. P. Children and Religion ELLENWOOD, J. L. Just and Durable Parents JOHNSON, R. B. What Is Happening in Religious Education
Drama, Biography, and Literature:	MALONE, DUMAS. Jefferson the Virginian WHITE, N. G. No Trumpet before Him

EVAH OSTRANDER, *Librarian*

MINISTERS' WEEK

JANUARY 31—FEBRUARY 4, 1949

Theme:

"WHAT MUST WE DO TO BE SAVED?"

LECTURERS:

BISHOP G. BROMLEY OXNAM, *Co-President, World Council of Churches*

HAROLD A. BOSLEY, *Dean of The Divinity School, Duke University*

HAROLD C. UREY, *Nobel Prize Winner and Atomic Scientist*

ARNOLD O. WOLFERS, *Yale Institute for International Studies*

[*See January* REGISTER *for complete program*]